THE VOCABULARY OF THE GREEK TESTAMENT

ILLUSTRATED FROM THE PAPYRI AND OTHER NON-LITERARY SOURCES

BY

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AND

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PART VIII

BY

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ὑακίνθινος to ὠφέλιμος

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PREFATORY NOTE

UPWARDS of twenty years ago Professor J. H. Moulton asked me to join with him in an effort to illustrate the *Vocabulary of the Greek Testament* from recently discovered non-literary texts. First came a series of joint articles in the *Expositor* during 1908 to 1911 dealing with certain representative words. In 1914 we found it possible to publish the First Part of the *Vocabulary*: Part II followed in the next year. Our collaboration was then cut short by Dr. Moulton's tragic death, though I have done my utmost to utilize any notes or references that he left behind him. The grasp and range of Dr. Moulton's Greek scholarship are too well known to require acknowledgment here, but I may be allowed to record my own deep sense of personal loss in the removal at the height of his powers of one who was always the truest of friends and the most loyal of colleagues.

It may be well, perhaps, to emphasize that it was in no way our aim to provide a complete *Lexicon* to the Greek New Testament, but rather to show the nature of the new light cast upon its language by the rich stores of contemporary papyri discovered in recent years. (See further the General Introduction to the present volume.) Apart from the papyri, considerable use has been made of the Greek inscriptions, and evidence from other non-literary sources has been freely cited, wherever it seemed likely to be useful. Very often words have been included for which our non-literary sources provide no illustration, in order to show from literary evidence, if forthcoming, or from its very absence, the relation of such words to the popular Greek.

The use of Professor J. H. Thayer's monumental edition of Grimm's *Lexicon* (Edinburgh, 1886), has been assumed throughout. Professor Souter's *Pocket Lexicon to the Greek New Testament* (Oxford, 1916), a marvellous *multum in parvo*, and the excellent *Manual Greek Lexicon of the New Testament* by Professor G. Abbott-Smith (Edinburgh, 1922) have been of the utmost value. In the later Parts of the *Vocabulary* frequent reference has also been made to W. Bauer's revised and enlarged edition of E. Preuschen's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (Giessen, 1928), and to F. Preisigke's comprehensive *Wörterbuch der griechischen Papyrusurkunden*, I.–III. i. (Berlin, 1925–1929). Other books of reference will be found detailed in Abbreviations I. General.

For the ready assistance of many friends, too numerous to mention, in the carrying through of this book, I am deeply grateful; but a special word of thanks is due to Professor W. G. Waddell, now of the Egyptian University, Cairo, who has read all the proofs with the most meticulous care, and has in addition furnished important suggestions.

It remains only to acknowledge the generosity and enterprise of Messrs. Hodder & Stoughton in undertaking the publication of the work, and to express my sense of the singular skill and accuracy with which the compositors and readers of the firm of Messrs. R. Clay & Sons, Bungay, have carried through an extremely intricate piece of printing.

G. MILLIGAN.

The University, Glasgow.
July, 1929.

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GENERAL INTRODUCTION

FEW archæological discoveries in recent years have awakened more widespread interest than the countless papyrus documents recovered from the sands of Egypt, and as it is from them that our principal non-literary illustrations of the *Vocabulary of the Greek Testament* have been drawn, it may be well to describe briefly by way of Introduction what these papyri are, and what is the nature of their value for the New Testament student.

Papyrus as Writing Material.—In itself, the word papyrus is the name of a reed-plant (*Cyperus papyrus*, L.) which at one time grew in great profusion in the river Nile, and gave its name to the writing material or "paper" of antiquity formed from it. The pith (βύβλος) of the stem of the papyrus plant was cut into long thin strips, which were laid down on a flat table and soaked with Nile water. A second layer was then placed crosswise on the top of the first, and the two layers were pressed together to form a single web or sheet. After being dried in the sun, and scraped with a shell or bone to remove any roughness, a material not unlike our own brown paper was produced.[1]

The size of the papyrus sheets varied considerably, but for non-literary documents a common size was from nine to eleven inches in height, and from five to five and a half inches in breadth. When more space than that afforded by a single sheet was required, a number of sheets were joined together to form a roll, which could easily be extended or shortened as desired. Thus, to take the case of the New Testament autographs, which were almost certainly written on separate papyrus rolls, a short Epistle, like the Second Epistle to the Thessalonians, would be a roll of about fifteen inches in length with the contents arranged in some five columns, while St. Paul's longest Epistle, the Epistle to the Romans, would run to about eleven feet and a half. The shortest of the Gospels, St. Mark's, would occupy about nineteen feet; the longest, St. Luke's, about thirty-one or thirty-two feet. And the Apocalypse of St. John has been estimated at fifteen feet. Taking the other books on the same scale, Sir F. G. Kenyon, to whom the foregoing figures are also due, has calculated that if the whole New Testament was written out in order on a single roll, the roll would extend to more than two hundred feet in length, obviously an utterly unworkable size.[2] This alone makes it clear that not until the papyrus stage in their history was past, and use was made of both sides of parchment or vellum leaves, was it possible to include all the books of the New Testament in a single volume.

The side of the papyrus on which the fibres ran horizontally, or the *recto*, as it came to be technically known, was from its greater smoothness, generally preferred for writing, while the back, or the *verso*, was reserved for the address, at any rate in the case of letters. But when space failed, the *verso* could also be utilized, as shown in a long

[1] See further Pliny, *N.H.* xiii. 11–13, and cf. F. G. Kenyon, *The Palaeography of Greek Papyri* (Oxford, 1899), p. 14 ff.

[2] *Handbook to the Textual Criticism of the New Testament*, 2nd edit. (London, 1912), p. 35 ff.

magical papyrus in the British Museum, in which nineteen columns are written on the *recto*, and the remaining thirteen on the *verso*.[1]

In any case we have abundant evidence of the use of the *verso*, when fresh papyrus was not available, as when a man writes a letter on the back of a business document, explaining that he had been unable at the moment to find a "clean sheet" (*χαρτίον καθαρόν*),[2] or as when the back of the official notification of the death of a certain Panechotes is used for a school-exercise or composition, embodying such maxims as "do nothing mean or ignoble or inglorious or cowardly," written in a beginner's hand and much corrected.[3]

In other cases, before the *verso* has been so used, the original contents of the *recto* have been effaced or washed out, a practice which adds point to a familiar verse. In Col 2^{14}, we read that our Lord "blotted out the bond written in ordinances that was against us, which was contrary to us," and the verb used for "blotted out" (*ἐξαλείψας*) is the technical term for "washing out" the writing from a papyrus sheet. So complete was the forgiveness which Christ by His work secured, that it completely cancelled the old bond, that had hitherto been valid against us, for it bore our signature (*χειρόγραφον*). He made the bond as though it had never been (cf. Exod $32^{32f.}$, Rev 3^{5}).

As regards other writing materials, a reed pen (*γραφικὸς κάλαμος*; cf. 3 Macc 4^{20}) was prepared, much as we now prepare a quill, while the ink (*τὸ μέλαν*: cf. 2 John ^{12}) was made from a mixture of charcoal, gum and water. The marvellous way in which the ink has preserved its colour invariably attracts attention, and shows that anything in the nature of adulteration must have been unknown. A first-century letter, chiefly about writing materials, refers to "the ink pot" (*τὸ βρόχιον τοῦ μέλανος*).[4]

The character of the handwriting naturally varies with the nature of the document and the education of the scribe. But the task of decipherment can rarely be said to be easy, partly owing to the frequent use of contractions and partly to the numerous *lacunae* or gaps caused by the brittle nature of the material. The restoration of the letters or words which have thus dropped out demands the exercise of the utmost patience and skill. And those who have had an opportunity of inspecting some of the originals can only marvel that intelligible transcriptions have been made from them at all.

When, then, we speak of papyri, we are to think simply of rolls or sheets of paper of this character, which had been put to all the many and various purposes to which paper as a writing material is put amongst ourselves, while the addition of "Greek" distinguishes the papyri written in that language from the Aramaic or Latin or Coptic papyri which have been similarly recovered. We need only add that the earliest dated Greek papyrus we possess belongs to the year B.C. 311–310,[5] and that from that time an almost continuous chain of documents carries us far down into Byzantine times.

Papyrus Discoveries.—With the exception of some calcined rolls from Herculaneum, which were brought to light as far back as 1752 and the following years, papyri have been found only in Egypt, the marvellously dry climate of that country being especially favourable to their preservation. A certain number, more particularly those of a literary character, have been recovered from their original owners' tombs. The *Persae* of Timotheos, for example, the oldest Greek literary manuscript in existence, dating, as it does, from the fourth century B.C., was found near Memphis in the coffin of a Greek soldier, by whose side it had been deposited in a leathern bag. And an Homeric roll,

[1] P Lond 121 (iii/A.D.) (= I. p. 83 ff.). For the abbreviations used in the citation of papyrus passages, see Abbreviations II. Papyri.

[2] P Gen I. 52^{3} (iv/A.D.): cf. *Archiv* iii. p. 399.

[3] P Oxy I. 79 (A.D. 181–192).

[4] P Oxy II. 326 (*c.* A.D. 45).

[5] P Eleph 1 (= *Selections*, No. 1).

now in the Bodleian Library, Oxford, used to be exhibited along with a lock of the hair of the lady with whom it had been buried. Other rolls have been found in earthen jars in the ruins of temples or houses, thus strangely recalling the prophecy of Jeremiah: "Thus saith the Lord of hosts, the God of Israel: Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days" (chap. 32^{14} RV).

But the great mass of papyri come from the rubbish heaps, rising sometimes to a height of twenty to thirty feet, on the outskirts of old Egyptian towns and villages. Possibly out of a feeling of reverence for the written word, the inhabitants did not as a rule burn their old papers, but threw them out on these heaps. There they were quickly covered over with the fine desert sand, and, so long as they were above the damp level of the Nile, have remained practically uninjured down to the present day. For the most part they consist of single sheets, or fragments of sheets, sometimes no larger than a postage stamp, but occasionally whole baskets of official documents are found, which had been cleared out *en masse* from public archives or record offices. And everyone will recognize the absorbing interest attaching to these scraps of paper, discarded as useless by their first writers and owners, on which no eye has looked for many hundreds of years, but which now, as original documents, recreate and revivify the past for us in a way which nothing else could do.

The earliest finds in Egypt of which we have knowledge took place in 1778, when some Arabs, digging for their own purposes in the Fayûm district, accidentally came upon some fifty rolls in an earthen pot; but, unable to find purchasers, they destroyed them on account, it is said, of the aromatic smell they gave forth in burning. Only one roll was saved which, passing into the hands of Cardinal Stefano Borgia, came to be known as the *Charta Borgiana*. The contents are of little general interest, being merely an account of the forced labours of the peasants on the Nile embankment at Arsinoë in the year A.D. 191–2, but the papyrus will always have the significance of being the first Greek papyrus to be published in Europe.[1]

In the year 1820 further finds, dating from the second century B.C., were made in the neighbourhood of Memphis and Thebes, but it was not until 1889–90 that a beginning was made in systematic exploration, when at Gurob Professor Flinders Petrie extracted a large number of papyri from Ptolemaic mummy-cases, and brought them home to England.

To the same period of exploration belong such important literary finds as the lost work of Aristotle on *The Constitution of Athens*, copied on the back of a farm-bailiff's accounts, which are dated in the eleventh year of Vespasian, that is A.D. 78–9; the *Mimiambi* or *Mimes* of Herodas, which reproduce with photographic exactness the ordinary, and often sordid, details of the everyday life of the third century B.C.; and about thirteen hundred lines of the *Odes* of Bacchylides, a contemporary of Pindar, and a nephew of the Simonides for the recovery of whose works Wordsworth longed in a well-known poem:

> O ye, who patiently explore
> The wreck of Herculanean lore,
> What rapture! could ye seize
> Some Theban fragment, or unroll
> One precious, tender-hearted, scroll
> Of pure Simonides.

[1] It was published under the title *Charta Papyracea Graece scripta Musei Borgiani Velitris*, ed. N. Schow, Romae, 1778.

But significant though these discoveries were, their interest was largely eclipsed by the results of the digging carried on by Dr. Grenfell and Dr. Hunt at Oxyrhynchus, the ancient Behneseh, in the winter of 1896–97 and the following years. The two English explorers had been attracted to the spot by the expectation that early fragments of Christian literature might be found there, in view of the important place which Oxyrhynchus occupied in Egyptian Christianity in the fourth and fifth centuries. And their prescience was rewarded, for, amongst the papyri recovered on the second day, was a crumpled leaf written on both sides in uncial characters, amongst which Dr. Hunt detected the somewhat rare Greek word for "mote" (*κάρφος*). This suggested to him the "mote" of our Lord's Sayings in the Sermon on the Mount (Matt 7^{3-5}); and, on further examination, he found that he had in his hand a leaf out of a very early collection of Sayings attributed to Jesus, some of which corresponded closely with the canonical Sayings of the Gospels, while others were new.[1] We are not at present concerned with the many questions which were thus raised,[2] but the importance of the discovery was undeniable, especially when it was followed next day by the finding of another uncial fragment containing the greater part of the first chapter of St. Matthew's Gospel, written not later than the third century, and therefore a century older than the oldest manuscript of the New Testament previously known.[3] Both leaves, Dr. Grenfell suggests, may not improbably have formed "the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away."[4]

Along with these, and other almost equally sensational finds, Oxyrhynchus yielded an enormous mass of documents of the most miscellaneous character dating from the Roman Conquest of Egypt to the tenth century after Christ, when papyrus was superseded by paper as a writing material.

Other noteworthy collections come to us from the British Museum, Berlin, Florence, and various other sources, and the general result is that there are now available about ten thousand published documents, and that these are being constantly added to.[5] Whether the still unedited papyri have any great surprises in store for us it is vain even to conjecture. But even if they have not, they will serve a useful purpose in illustrating and confirming the lexical and other results that have already been reached, and in increasing still further our stock of first-hand documentary evidence regarding the most important period in the world's history.

Classification of Papyri.—The papyri are generally classified under the two main heads, literary and non-literary, with the biblical and theological texts occupying a position about mid-way between the two. It is with the non-literary texts that we are concerned just now, and a glance at the citations on one or two pages of the following *Vocabulary* is sufficient to show the miscellaneous character of these texts, comprising as they do all manner of official documents, such as Imperial rescripts, accounts of judicial proceedings, tax and census papers, contracts of marriage and divorce, notices of birth and death,

[1] P Oxy I. 1.

[2] Reference may be made to *The Sayings of Jesus from Oxyrhynchus*, edited with Introduction, Critical Apparatus, and Commentary by Hugh G. Evelyn White (Cambr. Univ. Press, 1920).

[3] P Oxy I. 2.

[4] Egypt Exploration Fund: *Archaeological Report*, 1896–97, p. 6. See further an article by the present writer on "The Greek Papyri and the New Testament" in *The History of Christianity in the Light of Modern Knowledge* (Blackie and Son, 1929), p. 300 ff.

[5] A list of the principal papyrus collections will be found under Abbreviations II.

and so forth, along with a number of private letters touching upon all sides of family and everyday life.

And as the contents of these *documents humains* are wide as life itself, so they supply materials for the most varied fields of human learning. Their value to the historian and the jurist is apparent on the surface, while with their aid the geographer can reconstruct the map of ancient Egypt with a precision previously impossible. To the palaeographer again, who has hitherto been sadly hampered by *lacunae* in the development of ordinary script, they offer an uninterrupted series of examples, many of them exactly dated by year and month and day, from the third century before Christ to the eighth century after Christ. And to the philologist they show the true place of the Κοινή, the Common Greek of the period, as distinguished from the dialects of the classical period, in the development of the Greek language. Examples of the Κοινή on its literary side had not, indeed, been previously wanting, but now, for the first time, it was possible to see it in undress, as it was spoken and written by the ordinary men and women of the day.

"**New Testament Greek.**"—It is with this aspect of the papyri that we are primarily concerned. Alike in Vocabulary and Grammar the language of the New Testament exhibits striking dissimilarities from Classical Greek; and in consequence it has been regarded as standing by itself as "New Testament Greek." In general it had been hastily classed as "Judaic" or "Hebraic" Greek; its writers being Jews (with the probable exception of St. Luke), and therefore using a language other than their own, a language filled with reminiscences of the translation-Greek of the Septuagint on which they had been nurtured.[1] But true as this may be, it does not go far to explain the real character of the Greek which meets us in the New Testament writings. For a convincing explanation we have in the first instance to thank the German scholar, Adolf Deissmann, now Professor of New Testament Exegesis in the University of Berlin. While still a pastor at Marburg, Dr. (then Mr.) Deissmann happened one day to be turning over in the University Library at Heidelberg a new section of a volume containing transcripts from the collection of Greek Papyri at Berlin. And, as he read, he was suddenly struck by the likeness of the language of these papyri to the language of the Greek New Testament. Further study deepened in his mind the extent of this likeness, and he realized that he held in his hand the real key to the old problem.

So far from the Greek of the New Testament being a language by itself, or even, as one German scholar called it, "a language of the Holy Ghost,"[2] its main feature was that it was the ordinary vernacular Greek of the period, not the language of contemporary literature, which was often influenced by an attempt to imitate the great authors of classical times, but the language of everyday life, as it was spoken and written by the ordinary men and women of the day, or, as it is often described, the Κοινή or Common Greek, of the great Graeco-Roman world.

That, then, is Deissmann's general conclusion, which quickly found an enthusiastic

[1] Cf. W. F. Howard's Appendix "Semitisms in the New Testament" in *Grammar of New Testament Greek* by J. H. Moulton and W. F. Howard (Edinburgh, 1929), Vol. II, p. 411 ff.

[2] R. Rothe, *Zur Dogmatik* (Gotha, 1863), p. 238: "We can indeed with good right speak of a language of the Holy Ghost. For in the Bible it is manifest to our eyes how the Divine Spirit at work in revelation always takes the language of the particular people chosen to be the recipient, and makes of it a characteristic religious variety by transforming existing linguistic elements and existing conceptions into a shape peculiarly appropriate to that Spirit. This process is shown most clearly by the Greek of the New Testament" (quoted by Deissmann, *The Philology of the Greek Bible* (London, 1908), p. 42 f.).

and brilliant advocate in this country in the person of Dr. J. H. Moulton. And though the zeal of the first discoverers of the new light may have sometimes led them to go rather far in ignoring the Semitisms, on the one hand, and the literary culture of the New Testament writers, on the other, their main conclusion has found general acceptance, and we have come to realize with a definiteness unknown before that the book intended for the people was written in the people's own tongue. Themselves sprung from the common people, the disciples of One Whom the common people heard gladly, its writers, in their turn, wrote in the common tongue to be "understanded of the people."

Anticipations of this View.—It is somewhat strange that this discovery was so long deferred. Publications of papyri go back as far as 1826, but there is nothing to show that this particular way of utilizing their documents ever occurred to the first editors. At the same time it is interesting to notice certain anticipations from other sources of what such discoveries might mean, or, as it has been called, of Deissmannism before Deissmann.

In the *Prolegomena* to his translation of Winer's well-known *Grammar of New Testament Greek*, published in 1859, Professor Masson, at one time Professor in the University of Athens, writes: "The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects. . . . Perfectly natural and unaffected, it is free from all tinge of vulgarity on the one hand, and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which have, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *facsimile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ἰδιῶται* ('private persons'), and not as *σοφισταί* ('adepts')" (p. vii. f.).[1]

A second statement to much the same effect will be found in the article "Greek Language (Biblical)," contributed by Mr. (afterwards Principal Sir James) Donaldson to the third edition of Kitto's *Cyclopaedia of Biblical Literature*, edited by Dr. W. Lindsay Alexander (Edinburgh, 1876). In Vol. ii. p. 170, the writer states: "Now it seems to us that the language used by the Septuagint and N(ew) T(estament) writers was the language used in common conversation, learned by them, not through books, but most likely in childhood from household talk, or, if not, through subsequent oral instruction. If this be the case, then the Septuagint is the first translation which was made for the great masses of the people in their own language, and the N(ew) T(estament) writers are the first to appeal to men through the common vulgar language intelligible to all who spoke Greek. The common Greek thus used is indeed considerably modified by the circumstances of the writers, but these modifications no more turn the Greek into a peculiar dialect than do Americanisms or Scotticisms turn the English of Americans and Scotsmen into peculiar dialects of English."[2]

[1] Cf. J. Rendel Harris, *Exp T*, xxv. p. 54 f., and notes by the present writer in *ib.* xxxi. p. 421, and xxxii. p. 231 f.

Of a much more general character, but interesting from its early date, is Dr. John Lightfoot's comment on the Preface to the Lord's Prayer in Mt 6^9, in his *Horae Hebraicae et Talmudicae*, first published as far back as 1658: "In interpreting very many phrases and histories of the New Testament, it is not so much worth, what we think of them from notions of our own, feigned upon I know not what grounds, as in what sense these things were understood by the hearers and lookers on, according to the usual custom and vulgar dialect of the nation."

[2] I owe the reference to a note by W. L. Lorimer in *Exp T*, xxxii. p. 330, where attention is also drawn to the position taken up by Salmasius in his *Funus linguae Hellenisticae* and his *De Hellenistica Commentarius*, both published in 1643.

Still more interesting is the prophecy ascribed to Professor (afterwards Bishop) J. B. Lightfoot in the year 1863. Lecturing to his class at Cambridge, Dr. Lightfoot is reported to have said: "You are not to suppose that the word [some New Testament word which had its only classical authority in Herodotus] had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further, and say that if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N(ew) T(estament) generally."[1]

The significance of this quotation is unmistakable, and it is followed, twenty-one years later, by what is, so far as I know, the first definite mention in this country of the papyri in connexion with New Testament study. It occurs in Dean Farrar's well-known volume, *The Messages of the Books* (London, Macmillan, 1884), where, in a footnote to his chapter on the "Form of the New Testament Epistles," the writer remarks: "It is an interesting subject of inquiry to what extent there was at this period an ordinary form of correspondence which (as among ourselves) was to some extent fixed. In the papyrus rolls of the British Museum (edited for the trustees by J. Forshall [in 1839]) there are forms and phrases which constantly remind us of St. Paul" (p. 151).

The hint, thus thrown out, was unfortunately not followed up at the time, but if the full significance of the papyri for the study of the New Testament was long in being recognized, no one can complain of lack of attention to the subject at the present day. It is leading to the re-writing of our Lexicons and Grammars of the New Testament, and no modern Commentary on any of its books fails to avail itself of the help afforded by these new treasures from Egypt.

Gains from the Study of the Papyri.—Abundant proof of this will be forthcoming in the pages which follow. Meanwhile, it may be helpful to those who have made no special study of the subject if I attempt to indicate some of the ways in which the new evidence can be applied to the elucidation of the words of the New Testament.

Orthography and Accidence.—We may begin with Orthography and Accidence. In these particulars the New Testament writings have not yet been subjected to the same searching comparison with the new evidence which Helbing and Thackeray have applied to the Old Testament; but enough has already been done by Blass, Schmiedel, Moulton, and Deissmann, following on the notable work of Westcott and Hort, to show that we are in a better position to-day for recovering the *ipsissima verba* of the New Testament autographs than many modern textual critics are ready to admit. There was a constant tendency on the part of the later copyists to improve on the "vulgarisms" or "colloquialisms" of the original, and it cannot but help us to determine what is due to this refining process when we have such abundant evidence in our hands as to how the common people of the time actually wrote and spelt.

The form *γένημα*, for example, which Westcott and Hort prefer for the five occurrences of this word in the New Testament (Mt 26^{29}, Mk 14^{25}, Lk 12^{18} (marg.), 22^{18}, 2 Cor 9^{10}), as against the *γέννημα* of the Textus Receptus (except in Lk 12^{18}), is now fully established on the evidence both of the Ptolemaic papyri, and of those belonging to the first four centuries after Christ. The aspirated *σφυρίς*, again, for *σπυρίς* (Mt 15^{37}, 16^{10}, Mk $8^{8.\,20}$, Ac 9^{25}) is amply, though not universally, attested in the vernacular documents; while the syncopated form *ταμεῖον* (for *ταμιεῖον*) as in Mt 6^{6}, 24^{26}, Lk $12^{3.\,24}$, is the prevailing form in the papyri from i/A.D. onwards, though the fuller form occurs in various passages from

[1] Quoted by Moulton *Prolegomena*[3], p. 242.

Ptolemaic times. The very indifference, indeed, of the writers of our documents to symmetrical forms or to unified spelling may in itself be taken as a warning against the almost feverish haste with which a "redactor," or later author, is sometimes brought in to explain similar phenomena in the different parts of a New Testament book.

Morphology.—In the same way, when we pass to Morphology, it is again to discover that many verbal forms, with which our best New Testament texts have made us familiar, can here be amply attested. One of the commonest of these is the attaching of 1st aorist forms to the 2nd aorist, as when in Mt 10^{23} we read *ἐλθάτω* for *ἐλθέτω*, and in Mk 3^{8} *ἦλθαν* for *ἦλθον*. The practice, already present in the Attic *εἶπον*, meets us repeatedly in the papyri, as well as in late Hellenistic writers generally. Similarly, *γέγοναν* for *γεγόνασι*, which Westcott and Hort read in Rom 16^{7}, in accordance with B ℵ A, receives frequent corroboration, as in an almost contemporary papyrus letter from the Fayûm.[1] An interesting form, which may cause trouble, if it is not watched, is the substitution of *ἐάν* for *ἄν* after *ὅς*, *ὅπου*, etc., which the same editors have faithfully reproduced from the leading manuscripts in such passages as Mt 12^{32} *ὃς ἐὰν εἴπῃ* and Mk 14^{9} *ὅπου ἐὰν κηρυχθῇ*. Professor J. H. Moulton has carefully examined the evidence of the papyri on this point, and has found that in the first and second centuries of the Christian era *ἐάν* greatly predominated, but that, as a form of *ἄν*, it had almost died out in ordinary usage before the great uncials were written. The fact, therefore, that their scribes preserved *ἐάν* may be taken as showing that they "faithfully reproduce originals written under conditions long since obsolete."[2]

Syntax.—This last example may fittingly introduce us to the field of Syntax, and to Moulton and Howard's invaluable *Grammar*, where at every turn the evidence of the newly-discovered vernacular documents is called in to decide corresponding usages in the New Testament writings. One or two examples will show how rich and suggestive that evidence is.

Take, for instance, the prepositions, and an impartial survey can hardly fail to lead us to the conclusion that the laxer usage which is everywhere observable in later Greek hardly justifies many of the over-niceties of interpretation in which New Testament expositors have been apt to indulge. The free interchange of *εἰς* and *ἐν* is a case in point. This may be carried back to the fact that both words are originally forms of the same root; but what we are especially concerned with is that they are largely interchanged in ordinary usage, as when in a letter of A.D. 22 the writer tells us that when he came to Alexandria (*ἐπὶ τῷ γεγονέναι ἐν* Ἀλεξανδρίᾳ), he learnt so and so from certain fishermen at Alexandria (*εἰς* Ἀλεξάνδρι[αν]).[3] When, then, in commenting on Jn 1^{18} *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός*, Bishop Westcott speaks of the phrase as implying "the combination (as it were) of rest and motion, of a continuous relation, with a realisation of it," is he not pressing the phraseology farther than contemporary evidence warrants, however doctrinally true the deduction may be? Nor can those who advocate the rendering "immersing them into the name of the Father and of the Son and of the Holy Spirit" for the baptismal formula in Mt 28^{19} do so on the ground that the more familiar rendering is philologically inaccurate. Without entering on the question as to the exact shade of meaning underlying *βαπτίζοντες*, it is clear that *εἰς τὸ ὄνομα* may be understood as practically equivalent to *ἐν τῷ ὀνόματι*, the new light thus joining

[1] BGU II. 597^{19} (A.D. 75). [2] *Prolegomena*, p. 42 f.
[3] P Oxy II. $294^{3,6}$ (A.D. 22) (= *Selections*, p. 34).

hands with, and lending support to, the almost unanimous tradition of the Western Church.[1]

A corresponding caution must be observed in connexion with the construction of ἵνα. Classical Greek has taught us to expect that ἵνα construed with the subjunctive denotes purpose, but in Hellenistic Greek this has been extended to include a consecutive usage, and sometimes, as in modern Greek, a simple statement of fact. When, therefore, in Jn 17[3] the Fourth Evangelist writes—*αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν* it is of course possible that by the latter clause he means us to understand our Lord as pointing to the knowledge of God as the aim and end of eternal life. But it is equally permissible, and more in accord with contemporary usage, to interpret the words as defining the contents of the life eternal: this life is a life consisting in, and maintained by, the knowledge of God, and of Him whom God had sent.

It would be easy to go on multiplying examples in this direction, but enough has been said to show that the syntax of the New Testament is not modelled on strictly classical lines, and that this must be kept steadily in view in the work of interpretation.

Vocabulary.—It is, however, in the matter of Vocabulary that the new gains make themselves most fully felt, and prove most clearly that we are dealing with a book written in the common speech of its day.

This is seen, for example, in the large reduction in the number of so-called "Biblical" words, that is, words which have hitherto been regarded as the special property of the Biblical writers, no evidence of their use having hitherto been procurable from profane sources.

Thayer, at the end of his edition of Grimm's Lexicon, gives a long list of these "Biblical" words, the very length of which tends to confirm that feeling of the isolated or peculiar character of the New Testament writings, to which reference has already been made. The list is unnecessarily long even from Thayer's point of view, as it includes not a few words for which he himself supplies references from non-Christian sources, which, though sometimes later in point of time than the New Testament itself, nevertheless show unmistakably that the words belong to the ordinary stock then in use. And now the new evidence comes in to extend these references in so many directions that Deissmann is able to reduce the number of words peculiar to the New Testament to something like fifty, or about one per cent. of the whole vocabulary.[2]

Our new sources do not merely reduce the number of words hitherto regarded as peculiar to the New Testament writings; they also confirm the meanings traditionally assigned to others, sometimes on somewhat slender grounds.

A familiar instance is the Pauline word λογεία. According to Grimm-Thayer, the word is "not found in profane authors," but for its meaning in 1 Cor 16[1,2], the only places where it occurs in the New Testament, the translation "a collection" is suggested. Such a translation is in harmony with the context, and is now conclusively established by the fact that from the second century B.C. the word is found in the papyri in this sense. It is sufficient to refer to a curious letter from Tebtunis, in which a tax-gatherer, after naïvely describing his unprincipled efforts to defeat a rival in the collection of a certain tax, adds, "I bid you urge on Nicon regarding the collection (*περὶ τῆς λογε<ί>ας*)."[3]

[1] See the discussion between Bishop Chase and Dean Armitage Robinson in *J T S* vi. p. 481 ff., vii. p. 186 ff., and viii. p. 161 ff., and on the phrase generally, cf. Heitmüller, *Im Namen Jesu*, Göttingen, 1903.

[2] See *Light from the Ancient East*,[2] p. 78.

[3] P Tebt I. 58[55] (B.C. 111).

Or, to take a wholly different example, when in a letter of A.D. 41,[1] a man counsels a friend in money-difficulties to plead with one of his creditors *μὴ ἵνα ἀναστατώσῃς ἡμᾶς*, "do not unsettle us," that is "do not drive us out from hearth and home," he little thought that he would supply future students of the New Testament with an apt parallel for the metaphorical use of the same verb in Gal 5^{12}, where St. Paul expresses the hope that *οἱ ἀναστατοῦντες*, "those who are unsettling" his Galatian converts, "would even mutilate themselves." So too the naughty boy's admission from Oxyrhynchus that his mother complains "that he is upsetting me" (*ὅτι ἀναστατοῖ με*)[2] throws light upon the description of the brethren at Thessalonica by their Jewish opponents, "These that have turned the world upside down (*οἱ τὴν οἰκουμένην ἀναστατώσαντες*) have come hither also" (Ac 17^{6}).[3]

Similar aid is given in the choice of meaning where more than one rendering is possible. In Mt 6^{27}, for example, both the Authorized and Revised Versions agree in rendering *ἡλικία* by "stature," "And which of you by being anxious can add one cubit unto his stature?" but the margin of the Revised Version has "age"; and if we are to follow the almost unanimous testimony of the papyri, this latter sense should be adopted throughout the New Testament occurrences of the word, except in Lk 19^{3}, where the context makes it impossible. Thus in the important verse, Lk 2^{52} *καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ*, the meaning is not that Jesus "advanced in wisdom and stature," that is "in height and comeliness" (as Grimm-Thayer), but "in wisdom and age," a description to which an excellent parallel is now afforded by an inscription of ii/B.C., in which a certain Aristagoras is praised as—*ἡλικίᾳ προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν*.[4]

Again, in not a few instances, our new documents supply us with the true meaning of words only imperfectly understood before.

In commenting on 1 Pet 1^{7} *ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ* Dr. Hort (*Comm. ad l.*) saw that the meaning required was "the approved part or element of the faith," that is, the pure faith that remained when the dross had been purged away by fiery trial; but unable to find any warrant for this sense of *δοκίμιον*, he was driven to suspect that the true reading was *δόκιμον*, for which he had the support of a few cursives. There was no need, however, for any such conjecture. Ever since Deissmann[5] first drew attention to the importance of the evidence of the papyri in this connexion, examples have been rapidly accumulating to show that *δοκίμιος*, as well as *δόκιμος*, means "proved," "genuine," in such a phrase as *χρυσὸς δοκίμιος*, "tested gold," and we need no longer have any hesitation in so translating the word both in the Petrine passage and in Jas 1^{3}.

Or, to take another example, where the appearance of a hitherto unestablished usage has again done away with the need of textual emendation. In Ac 16^{12} *ἥτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας πόλις*, the reading *μερίδος* was objected to by Dr. Hort, on the ground that *μερίς* never denotes simply a region or province, and he proposed accordingly to read *Πιερίδος* in its stead, "a chief city of Pierian Macedonia."[6] But while it is true that *μερίς* in the sense of a geographical division does not occur in classical writers, it is regularly so used in documents of the Apostolic age, so that the rendering "district" in the Revised Version, however arrived at, need no longer raise any qualms.

[1] BGU IV. 1079 (= *Selections*, No. 15). [2] P Oxy I. 119 (= *Selections*, No. 42).

[3] It may be noted that the phrase *ἆρον αὐτόν*, "Away with him," applied to the boy in the above document, supplies a striking linguistic parallel to Jn 19^{15} *ἆρον, ἆρον, σταύρωσον αὐτόν*.

[4] *Syll* 325 (= ^{3} 708)^{18}. [5] See *BS* p. 259 ff. [6] *Notes on Select Readings*,^{2} p. 96 f.

It is, however, by imparting a fresh life and reality to many of our most ordinary New Testament terms that the new authorities render their most signal service. We know how our very familiarity with Scriptural language is apt to blind us to its full significance. But when we find words and phrases, which we have hitherto associated only with a religious meaning, in common, everyday use, and employed in circumstances where their meaning can raise no question, we make a fresh start with them, and get a clearer insight into their deeper application.

Take, for instance, the common designation of Christians as "brethren" or "brothers" (ἀδελφοί). The practice no doubt was taken over from Judaism (Ac $2^{29, 37}$, *al.*) and from the example of our Lord Himself (cf. Mt 12^{48}, 23^{8}); but we can at least see how the adoption of such a term was rendered easier by its application to the members of a funeral society, whose duty it was to take part in the embalming of dead bodies, or again to the "fellows" of a religious corporation in the Serapeum of Memphis.[1]

So with the title "presbyter" (πρεσβύτερος). Without entering on the question of the presbyter's place and authority in the early Christian Church, it is obvious that the use of the word in civil life to denote a local or village officer must have prepared the way in Gentile circles for its acceptance in its new connotation. Thus in the year B.C. 117 a tax-farmer petitions the village-scribe and "the elders of the cultivators," that he may be assured of official "protection."[2] Or, again, in A.D. 114 a woman lodges a complaint of assault and robbery against another woman whose husband as "elder" was responsible for the peace and order of the village.[3] Or once more, in a document of A.D. 159–60, mention is made of the priests of the Socnopaeus temple as being divided into five tribes under the rule of five "elder-priests"—clearly a title not of age but of dignity.[4] It is in this same document, we may note in passing, that the charge is laid against a fellow-priest "of letting his hair grow too long and of wearing woollen garments"—the former item recalling the fact that in the Early Church short hair was considered the mark of a Christian teacher, as compared with the unshorn locks of the heathen philosopher.

Keeping still to words with an ecclesiastical ring about them, the term "liturgy" has an interesting history. In classical times it was used of public services rendered gratuitously to the State, but later it came to be applied to all kinds of work or service, including those of a religious character, such as the "liturgy" of the Twin Sisters Thaues and Thaus, who held some position as attendants in the temple of Serapis at Memphis, with a corresponding right to certain allowances of oil and bread, which were apparently frequently in arrears.[5] Similarly the corresponding verb is used in a contract of the year A.D. 8–9 with an *artiste* who undertakes to give her "services" (λειτουργεῖν) on certain specified occasions, including the festivals of Isis and Hera, at a salary of forty drachmae a year, along with a further wage or present (ὀψώνιον) of thirteen drachmae two obols.[6]

Other more general uses of the word occur in connexion with the maintenance of the banks of the Nile, or with the release of persons from some public service "because it is not at present their turn to serve (διὰ τὸ μὴ ἐκπεσ[εῖ]ν αὐτοῖς τὸ νῦν λειτουργῆσαι)."[7] Very interesting too is a doctor's claim for exemption, on the ground that he was a doctor by profession, and had "treated medically" (ἐθεράπευσα: cf. Ac 28^{9} and Ramsay, *Luke*,

[1] P Tor I. $1^{i.20}$ (B.C. 116); P Par 42^{1} (B.C. 156) (but see *UPZ* i. p. 319).

[2] P Tebt I. 40 (= *Selections*, No. 10).

[3] BGU I. 22 (= *Selections*, No. 29).

[4] BGU I. 16 (= *Selections*, No. 33).

[5] The story of the Twins has been graphically reconstructed by Sir F. G. Kenyon in P Lond I. p. 2 ff.

[6] P Oxy IV. No. 731.

[7] P Hib I. 78^{11} (B.C. 244–3).

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p. 16 f.) the very persons who were now attempting to lay this new "liturgy" upon him (*οἵτινές με εἰς λειτο[υ]ρ[γ]ίαν δεδώκασι*).[1]

I admit, of course, that none of these instances adds materially to our knowledge of the word's connotation, but they give it fresh point, and enable us to understand how well-adapted it was to describe the "liturgy" or "ministry" of Christian fellowship (cf. 2 Cor 9^{12}, Phil $2^{17, 30}$), and all the more so, because the word has now come to be almost wholly limited to a particular form of public worship.

Its occurrence in the current phraseology of the time adds again a fresh reality to the Greek word (*ἀρραβών*), which is usually translated "earnest" in our English Versions. We have all been taught that by the "earnest" of the Spirit in such passages as 2 Cor 1^{22}, 5^{5}, Eph 1^{14}, we are to understand a part given in advance of what will be bestowed fully afterwards. But how increasingly clear this becomes when a woman who is selling a cow receives a thousand drachmae as an "earnest" (*ἀρραβῶνα*) on the total purchase-money,[2] or when certain dancing girls at a village entertainment receive so many drachmae "by way of earnest" (*ὑπὲρ ἀραβῶνος*) on their promised salary![3]

Much help can also be derived from the legal documents, which are so common amongst the papyri. Thus in his pioneer *Bible Studies* (p. 104 ff.), Deissmann has shown that the Greek adjective (*βέβαιος*) usually translated "sure" or "steadfast" in our English Versions, along with its cognate verb (*βεβαιόω*) and substantive (*βεβαίωσις*), is the regular technical term in the papyri to denote legally guaranteed security. This sense occurs, of course, in classical Greek, but its constant reappearance in the papyri gives fresh point to the New Testament usage. Two examples will make this clear. In an application for a lease belonging to the year A.D. 78, and therefore practically contemporary with the New Testament writings, provision is made for the publication of the lease for the legal period of ten days "in order that if no one makes a higher bid (*ἐπίθεμα*), the lease may remain guaranteed (*βεβαία*) to us for the period of five years without change,"[4] and, similarly, in a somewhat later document (A.D. 266), connected with the registration of a deed, it is laid down, "I will further guarantee the property always against all claims with every guarantee" (*ἔτι τε καὶ παρέξομαί σοι βέβαια διὰ παντὸς ἀπὸ πάντων πάσῃ βεβαιώσει*).[5] Read, then, the verb with this technical sense in view, and what added assurance it gives to the promise of 1 Cor 1^{7}: "Thus you lack no spiritual endowment during these days of waiting till our Lord Jesus Christ is revealed; and to the very end he will guarantee (*βεβαιώσει*) that you are vindicated on the day of our Lord Jesus Christ" (Moffatt), just as another legal term (*ὑπόστασις*), which was used to denote the collection of papers bearing upon the possession of a piece of property, or as we would now say, the title-deeds, imparts a new certainty to the familiar definition—"Faith is the title-deed (*ὑπόστασις*) of things hoped for" (Heb 11^{1}).

In what are probably the earliest of his letters that have come down to us, the two Epistles to the Thessalonians, St. Paul finds it necessary to rebuke his converts for walking "in a disorderly manner" (2 Thess 3^{11}). The word (*ἀτάκτως*), with its cognates, is confined to these Epistles in the New Testament, and what exactly is meant by it is by no means clear at first sight. Is St. Paul referring to actual sin or moral disorder, or to something less heinous? The papyri have supplied the answer in a striking manner. Among them is a contract of A.D. 66 in which a father arranges to apprentice his son with a weaver for one year. All the conditions of the contract as regards food and clothing

[1] P Oxy I. 40^{6} (ii/iii A.D.).
[2] P Par 58^{14} (B.C. 153) (= *UPZ* i. p. 325).
[3] P Grenf II. 67^{17} (A.D. 237) (= *Selections*, No. 45).
[4] P Amh II. $85^{20\,\mathrm{ff.}}$
[5] P Oxy IX. $1200^{29\,\mathrm{f.}}$

are carefully laid down. Then follows the passage which specially interests us. If there are any days during this period on which the boy "fails to attend" or "plays truant" (ὅσας δ' ἐὰν ἐν τούτῳ ἀτακτήσῃ ἡμέρας), the father has to produce him for an equivalent number of days after the period is over. And the verb which is used to denote playing truant is the same verb which St. Paul uses in connexion with the Thessalonians.[1] This then was their fault. They were idling, playing truant. The *Parousia* of the Lord seemed to them to be so close at hand that it was unnecessary for them to interest themselves in anything else. Why go to their daily work in the morning, when before night Christ might have come, they thought, forgetting that the best way to prepare for that coming was to show themselves active and diligent in the discharge of their daily work and duty.

The reference to the *Parousia* may suggest a last example. *Parousia*, as applied to the Return of the Lord, is simply the anglicizing of a Greek word (παρουσία) which literally means "presence." But in late Greek the word had come to be applied in a quasi-technical sense to the "visit" of a king or great man. Thus in a papyrus of iii/B.C. we read of a district that was mulcted to provide a "crown" for one of the Ptolemaic kings on the occasion of his "visit"; and in a letter of about the same date a certain Apenneus writes that he has made preparations for the "visit" of a magistrate Chrysippus (ἐπὶ τὴν παρουσίαν τοῦ Χρυσίππου) by laying in a number of birds for his consumption, including geese and young pigeons.[2]

It would seem, therefore, that as distinguished from other words associated with Christ's Coming, such as His "manifestation" (ἐπιφάνεια) of the Divine power and His "revelation" (ἀποκάλυψις) of the Divine plan, the "parousia" leads us rather to think of His "royal visit" to His people, whether we think of the First Coming at the Incarnation, or of the Final Coming as Judge.

The Literary Character of the New Testament.—These examples are sufficient to show that it is often from the most unlikely quarters that light is shed upon our New Testament vocabulary, and that a scrap of papyrus may be the means of settling some long-standing *crux interpretum*. I would not, however, be understood to say that the later Greek which we associate with the papyri has no rules of its own, or that, in the hands of the New Testament writers, it is not often employed with marked literary grace and power. The writers, of course, differ largely in this connexion, in keeping with their individual education and culture. At one end of the scale, we have the rude Greek of St. Mark's Gospel, or of the Apocalypse: at the other, the polished periods of the author of the Epistle to the Hebrews. But even in the case of the least literary writings of the New Testament we must beware of so emphasizing their popular character as to lose sight of the dignity and beauty imparted to them in virtue of the subject-matter with which they deal and the spiritual genius of their authors. "In the Gospels," as Professor Wellhausen has pointed out, "spoken Greek, and even Greek as spoken amongst the lower classes, has made its entry into literature."[3] And Professor Jülicher has borne similar testimony with reference to the Pauline Epistles. "These Epistles," he writes, "in spite of the fact that they are always intended as writings of the moment addressed to a narrow circle of readers, yet approach much more nearly to the position of independent literary works than the average letters of great men in modern times. . . . Without knowing or intending it, Paul became by his letters the creator of a Christian literature." And more than that, Paul, as

[1] P Oxy II. No. 275 (= *Selections*, No. 20).

[2] P Petr II. 39 (*e*)[18] (as read by Wilcken *Ostr.* i. p. 275); P Grenf II. 14 (*b*)[2].

[3] *Einleitung in die drei ersten Evangelien* (Berlin, 1905), p. 9.

the same authority admits, "must be ranked as a great master of language, . . . and it is because his innermost self breathes through every word that most of his Epistles bear so unique a charm."[1] It is utterly unnecessary to labour the point. Such passages as the triumphant Hymn of Hope in Rom 8 and the glorious Hymn of Love in 1 Cor 13 are moved by a heart-felt eloquence which makes them, regarded as literature, as notable as anything ever penned. And if we are told that the Pauline letters "differ from the messages of the homely Papyrus leaves from Egypt not as letters, but only as the letters of *Paul*,"[2] we can accept the statement (though hardly in the sense the writer intended it), because it is just "Paul," and what Paul stands for, that does make all the difference.

G. Milligan.

[1] *An Introduction to the New Testament*, translated by Janet Penrose Ward (London, 1904), pp. 48 f., 51.

[2] Deissmann, *BS*, p. 44.

ABBREVIATIONS

I. General

Abbott *Fourfold Gosp.* ..... = *The Fourfold Gospel*, Section II. *The Beginning*, by E. A. Abbott. Cambridge, 1914.

,, *Joh. Gr.* ..... = *Johannine Grammar*, by the same. London, 1906.

,, *Joh. Voc.* ..... = *Johannine Vocabulary*, by the same. London, 1905.

Abbott *Songs* ..... = *Songs of Modern Greece*, by G. F. Abbott. Cambridge, 1900.

Aegyptus ..... = *Aegyptus. Rivista Italiana di Egittologia e di Papirologia.* Ed. A. Calderini. Milan, 1920– .

AJP ..... = *The American Journal of Philology.* Baltimore, 1880– .

AJT ..... = *The American Journal of Theology.* Chicago, 1897– .

Anz *Subsidia* ..... = *Subsidia ad cognoscendum Graecorum sermonem vulgarem e Pentateuchi versione Alexandrina repetita* (being *Diss. philolog. Halenses*, xii. 2), by H. Anz. Halle, 1894.

Archiv. ..... = *Archiv für Papyrusforschung.* Ed. U. Wilcken. Leipzig, 1901– .

Aristeas ..... = *Aristeae ad Philocratem Epistula.* Ed. P. Wendland. Leipzig, 1900.

Artemidorus or Artem. = *Artemidori Daldiani Onirocriticon Libri V.* Ed. R. Hercher. Leipzig, 1864.

BCH ..... = *Bulletin de Correspondance Hellénique.* Paris and Athens, 1877– .

Berger *Strafklauseln* = *Die Strafklauseln in den Papyrusurkunden*, von A. Berger. Leipzig, 1911.

Berichtigungen ..... = *Berichtigungsliste der Griechischen Papyrusurkunden aus Ägypten*, herausgegeben von F. Preisigke. Berlin und Leipzig, 1922.

Birt *Buchrolle* ..... = *Die Buchrolle in der Kunst*, von Theodor Birt. Leipzig, 1907.

Blass *Gr.* ..... = *Grammar of New Testament Greek*, by F. Blass. Eng. tr. by H. St. John Thackeray. Second edit. London, 1905.

Blass *Philology* ..... = *Philology of the Gospels*, by Friedrich Blass. London, 1898.

Blass-Debrunner ..... = *Friedrich Blass' Grammatik des neutestamentlichen Griechisch.* Fünfte Aufl. von. A. Debrunner. Göttingen, 1921.

Boisacq *Dict. Etym.* .. = *Dictionnaire Étymologique de la Langue Grecque*, par Émile Boisacq. Heidelberg and Paris, 1916.

Boll *Offenbarung* ..... = *Aus der Offenbarung Johannis: Hellenistische Studien zum Weltbild der Apokalypse*, von Franz Boll. Leipzig, 1914.

Bonhöffer *Epiktet.* ... = *Epiktet und das Neue Testament* (being *Religionsgeschichtliche Versuche und Vorarbeiten*, herausgegeben von R. Wünsch und L. Deubner, X), von Adolf Bonhöffer. Giessen, 1911.

Brugmann *Grundriss*[2] = *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, von Karl Brugmann. Zweite Bearbeitung. Strassburg, 1897.

Brugmann-Thumb. ... = *Griechische Grammatik*, von Karl Brugmann. Vierte vermehrte Aufl., von Albert Thumb. Munich, 1913.

BS. ..... See under Deissmann.

Burkitt *Syriac Forms* = *The Syriac Forms of New Testament Proper Names*, by F. C. Burkitt. London, [1912].

BZ. ..... = *Byzantinische Zeitschrift.* Ed. K. Krumbacher. Leipzig, 1892– .

Cadbury *Diction* ..... = *The Style and Literary Method of Luke.* I. *The Diction of Luke and Acts.* II. *The Treatment of Sources in the Gospel* (being *Harvard Theological Studies*, VI.), by Henry J. Cadbury. Harvard University Press, 1919, 1920.

Conybeare and Stock *LXX Selections* .... = *Selections from the Septuagint*, by F. C. Conybeare and St. George Stock. Boston, [1905].

CQ ..... = *The Classical Quarterly.* London, 1907– .

CR..... = *The Classical Review.* London, 1887– .

CRE..... See under Ramsay.

Crönert or Crönert *Lex*..... = *Passow's Wörterbuch der griechischen Sprache*, völlig neu bearbeitet von W. Crönert. 3 parts. Göttingen, 1912–14.

Crönert *Mem. Herc.* = *Memoria Graeca Herculanensis*, by W. Crönert. Leipzig, 1903.

Deissmann *BS*..... = *Bible Studies*, by G. Adolf Deissmann. Engl. ed. by A. Grieve. Edinburgh, 1901.

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Schulze *Gr. Lat*..... = *Graeca Latina*, scripsit Gulielmus Schulze. Göttingen.

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II. Papyri

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NOTE ON METHOD OF PUBLICATION.

Quotations from Papyri and Inscriptions are printed as in the editions from which they come, except for the notation used to show that the modern editor wishes to insert or delete. Here the text is given as found in the original document, with a note in brackets if necessary. Square brackets [ ] denote a gap in the original; round brackets ( ) the resolution of an abbreviation (as (ἔτους) for ∠), except in some inscriptions where the editor uses them to denote faint or missing letters; angular brackets < > a mistaken omission in the original; braces { } a superfluous letter or letters; and double square brackets [[ ]] a deletion. Letters which are not read with certainty are indicated by dots underneath. Interlineations and erasures in the original are generally pointed out in a note. The line given for a cited word is that which contains the beginning of the word.

Υ

ὑακίνθινος—ὑγιαίνω

ὑακίνθινος.

In its only occurrence in the NT, Rev 9^{17}, **ὑακίνθινος** appears to denote a dusky blue colour as of sulphurous smoke (cf. **πύρινος** and **θειώδης** in the context). The adj. is found in PSI III. 183^{5} (A.D. 484) **διάλιθον διαφόρων ὑακ[ινθί]νων καὶ πιναρίων.**

ὑάκινθος,

used of a precious stone in Rev 21^{20}, perhaps the "sapphire" (RV *marg.*). The word occurs as a proper name in P Giss I. 101^{5} (iii/A.D.), PSI III. 194^{4} (A.D. 566?).

ὕαλινος,

"glassy" (Rev 4^{6}, 15^{2}): cf. the fragmentary P Petr III. 42 H (7)^{3} (iii/B.C.) **]ὑαλίνην γενέσθαι καὶ ῥυτόν,** a gift from Philonides to the King, and *Syll*^{3} 1106^{153} (*c.* B.C. 300) **ἀνέθηκα δὲ καὶ ὑαλίνα[ς φιά]λας τέσσαρας.**

ὕαλος, ἡ,

"glass." This Attic form is retained in the NT (Rev $21^{18,21}$, cf. Job 28^{17}). For the adj. cf. P Oxy X. 1294^{6} (ii iii A.D.) **ὑάλαι λάγυνοι δ ὕγειαι,** "4 glass flasks in sound condition." In P Fay 134^{4} (early iv/A.D.) the word is used of "some hard transparent stone" (Edd.). Note the irregular termination **ὕαλας** in P Lond 402 *verso*^{13} (B.C. 152 or 141) (= II. p. 11), and the adj. **ὑελοῦς** in P Fay 104^{1}f. (late iii/A.D.) **λαγύνων ὑελῶν μεικ[ρῶν] πλευρῶν ὑελῶν δ.** See also Moulton *Gr.* ii. p. 67.

ὑβρίζω.

The sense of wanton insult or contumely underlying this verb (cf. 1 Thess 2^{2} with Milligan's note) is well brought out by P Tebt I. 16^{7} (B.C. 114) **ὡς ἦν ὑβρισμένος οὐ μετ[ρίως] ὑπὸ Ἀπολλοδώρου,** "how he was grossly insulted by Apollodorus" (Edd.), P Oxy II. 281^{17} (A.D. 20–50) **οὐ διέλειπεν κακουχῶν με καὶ ὑβρί[ζ]ων καὶ τὰς χεῖρας ἐπιφέρων,** "continually ill-treated and insulted me, using violence towards me" (Edd.)—a wife's complaint against her husband, P Oxy VIII. 1120^{6} (early iii/A.D.) a petition by a "feeble widow woman" (**γυνὴ χήρα καὶ ἀσθενής**) against a man who had committed an outrage on her son-in-law—**κατὰ τοῦ ὑβρίσαντος αὐτὸν Εὐδαίμονος,** *ib.* XII. 1405^{12} (iii/A.D.) a rescript of Severus guaranteeing the recipient against both loss of status and corporal punishment—**ἡ δὲ ἐπιτειμία σου ἐκ τούτου οὐδὲν βλαβήσεται, οὐδὲ εἰς τὸ σῶμα ὑβρεισθήσει,** "your citizenship, however, will in no way be injured thereby, nor will you be subjected to corporal punishment" (Edd.), Preisigke 4317^{25} (*c.* A.D. 200) **γεγύμνωμαι καὶ ὕβρισμαι . . παρὰ πάντων τῶν συνπολιτῶν,** P Lond 1914^{1} (A.D. 335?) **τὸν μονάριν Ἡρακλίδην δύ[σα]ντες** (*l.* **δήσαντες**) **καὶ ὑβρίσαντες,** "Heraclides the keeper of the hostel they bound and maltreated" (Bell), P Oxy XVII. 2154^{25} (iv/A.D.) **ἵνα . . μὴ ὑβρισθῶ παρὰ τοὺς πάντας,** "that I may not be insulted before them all," and *OGIS* 315^{17}f. (B.C. 164–3) **ἡ θεὸς ἐπιστραφεῖσα τῶν ἑαυτῆς ἱερέων ὑβρισμένων καὶ ὑ[βριζομ]ένων.**

A milder sense is found in BGU IV. 1141^{14} (B.C. 14) **ὑβρίσαι με πρὸς γέλωτά μοι τοῦτο ἔγραψας.** MGr **βρίζω,** as well as **ὑβρίζω,** "I scold."

ὕβρις.

For this strong word (see *s.v.* **ὑβρίζω**), cf. the marriage contract P Eleph 1^{8} (B.C. 311–10) (= *Selections*, p. 3) where it is provided that the husband shall not bring in another woman **ἐφ' ὕβρει** of his wife. See also P Fay 12^{17} (*c.* B.C. 103) **ἤγαγον μεθ' ὕβρεως καὶ πληγῶν,** "they dragged me away with insults and blows," P Ryl II. 136^{11} (A.D. 34) **ὕβριν μοι συνεστησάτωι οὐ τὴν τυχοῦσαν,** "he subjected me to no common outrage" (Edd.)—complaint of an assault, *ib.* 145^{8} (A.D. 38) **πλείστας ὕβ[ρι]ς τοῖς παρ' ἐμοῦ συντελῶν,** "heaping insults on my dependants" (Edd.), P Oxy II. $237^{\text{vi. }15}$ (A.D. 186) **οἰόμενος ἐκ ⟨τού⟩του παύσασθαι αὐτὴν τῶν εἰς ἐμὲ ὕβρεων,** "expecting that this would induce her to stop her insults" (Edd.).

For **ὕβρις** as nearly always "a sin of the strong and proud," see Murray *Greek Epic* p. 264 ff.: cf. Headlam *Herodas*, p. 86.

ὑβριστής

"emphasizes the element of outrageous disregard of other men's rights" (Parry *ad* 1 Tim 1^{13}): cf. Rom 1^{30} and a valuable note by Hort *Jas.* p. 95). The adj. **ὑβριστικός** occurs in Vett. Val. p. 17^{28} in conjunction with **ἀναιδής.**

ὑγιαίνω,

"am in good health," is very common in private letters, *e.g.* (a) at the opening—BGU II. 423^{3} (ii/A.D.) (= *Selections*, p. 90) **πρὸ μὲν πάντων εὔχομαί σε ὑγιαίνειν,** or (b) at the close—P Oxy IV. 745^{10} (*c.* A.D. 1) **ἀ[σ]πάζου πάντας τοὺς σοὺς καὶ σεαυτοῦ ἐπιμέλου ἵν' ὑγιαίνῃς**: cf. Herodas VI. 97 **ὑγίαινε,** "good-bye" or "good-night," with Headlam's note.

For a metaph. usage, as in the Pastorals (1 Tim 1^{10} *al.*), cf. P Oxy II. 291^{9} (A.D. 25–26) **προέγραψ[ά σοι] ἀνδραγαθί[ν] καὶ ἀπαιτεῖν μ[έχ]ρι ὑγια[ί]νων παρ[α]γένωμαι,** "I have already written to you to be firm and demand payment

until I come in peace" (Edd.), and *Menandrea* p. 77[220] οὐ]χ ὑγιαίνεις, "you are not in your senses." MGr γιαίνω, "I heal, cure."

ὑγιής.

For ὑγιής, "sound," "whole," applied to material objects, cf. P Petr III. 46(1)[16] (iii/B.C.) ὅση ἂν ἦι ὑγιής, "all the sound ones"—of bricks, P Oxy II. 278[18] (hire of a mill—A.D. 17) τὸν μύλον ὑγιῆι καὶ ἀσινῆι, "the mill safe, and uninjured," *ib.* I. 113[11] (ii/A.D.) ἐκομισάμην πάνθ' ὅσα . . . ὑγιῆ, "I received everything safely," *Syll*[3] 40 (=[3] 98)[7] (B.C. 415–13) πίθ]οι . . . ὑγιεῖς "whole wine-jars," and *ib.* 804 (=[3] 1170)[26] (ii/A.D. ?) ἐπέφλευσε τὴν χεῖρα . . μετ' ὀλίγον δὲ ὑγιὴς ἡ χεὶρ ἐγένετο (cf. Mt 12[13]).

With the metaph. usage in Tit 2[8] cf. P Tebt I. 27[60] (B.C. 113) (= *Chrest.* I. p. *389*) φροντίζειν, ὅπως καὶ τἆλ[λα γέν]ηται κατὰ θερείαν ἐξ ὑγιοῦς, "take care that all else is rightly done in the summer" (Edd.), P Amh II. 65[33] (late i/A.D.) ὀμνύομεν . . . εἰ μὴν ἐξ ὑγειοῦς καὶ ἐπ' ἀληθείας ἐπιδεδωκ[έ]ναι τὴν παράδειξιν, and similarly P Oxy II. 255[16] (A.D. 48), *ib.* VIII. 1110[21] (A.D. 188). The corr. use of the adv. is frequent, *e.g. ib.* VII. 1024[33] (A.D. 129) where with reference to a grant of seed-corn to a cultivator it is provided ἣν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούντων τῶν εἰωθότων, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), *ib.* 1031[18] (a similar document—A.D. 228) ὑγιῶς καὶ πιστῶς, *ib.* I. 84[4] (mid. iii/A.D.), where a strategus on entering office undertakes to distribute the public λειτουργίαι ὑγιῶς καὶ πιστῶς, "honestly and faithfully," and *ib.* IX. 1187[18] (A.D. 254). MGr γερός (from ὑγιηρός), "sound," "strong."

ὑγρός.

With the use of the adj. = "sappy," "green," in Lk 23[31], cf. its application to "raw" pitch in BGU II. 544[20] (time of Antoninus) πίσσης ὑγρᾶς, and P Oxy XIV. 1753[3] (A.D. 390). For the more general meaning "wet," "moist," cf. P Fay 331 (A.D. 125–6) ὑγροῦ λίτρου, "a litre of water," and the account of a cure at the temple of Asclepius in Epidaurus, *Syll* 804 (=[3] 1170)[22] (ii/A.D.) χρείμενος μὲν τοῖς ἁλσὶ καὶ τῶι νάπυ[ι] ὑγρῶι ἤλγησα. See also PSI IV. 442[5] (iii/B.C.) with reference to an ἀμφίταπος or Egyptian rug (cf. Prov 7[16]) fraudulently damped to make it heavier—ὁ δὲ σταθεὶς ("weighed") ἐχθὲς ἔτι ὑγρὸς ἦν, and Gnomon 232 (*c.* A.D. 150) (= BGU V. p. 37) ἐπὶ ὑγροῖς ("Flüssigkeiten") οὐκ ἐξὸν δανίζε[ι]ν.

ὑδρία,

"a water-pot" (Jn 2[6] *al.*): P Oxy III. 502[37] (A.D. 164) ὑδριῶν καὶ ὅλμου, "the water-pitchers and trough" (Edd.). The word is frequently extended to denote a "jar" or "pot" of any kind, even one for holding money: cf. PSI IV. 428[89] (iii/B.C.) ῥοῶν ("pomegranates") ὑδρία ᾱ, P Oxy I. 155[4] (vi/A.D.) ὑδρίας ἄρτων πέντε, "five pans of bread," *Michel* 833[100] (B.C. 279) χαλκοῦ ἐπισήμου παντοδαποῦ ἐν ὑδρίαι, and *Syll* 300 (=[3] 646)[50] (B.C. 170) ὑδρίας σὺν ἀργυρίω[ι: see Rutherford *NP*, p. 23. The dim. ὑδρεῖον occurs in BGU I. 117[5] (A.D. 189) ὑ[πάρχ]ει μοι . . . ὑδρεῖον.

ὑδροποτέω,

"drink water." For this NT ἅπ. εἰρ. (1 Tim 5[23]), cf. Epict. iii. 13. 21 ἀσίτησον, ὑδροπότησον. On the more correct form ὑδροπωτέω, see Lob. *Phryn.* p. 456, Moeris p. 380.

ὑδρωπικός,

"afflicted with dropsy" (Lk 14[2]), one of the terms to which Hobart (p. 24) appeals in support of the "medical" vocabulary of Luke, but it should be noted that, in addition to the passages cited in LS[8], the adj. occurs in Polyb. xiii. 2. 6: cf. *JBL* xlv. p. 205. For the subst. ὑδρωπία, not in LS[8], see Vett. Val. p. 105[27].

ὕδωρ.

A few miscellaneous exx. should serve to illustrate this common word—P Cairo Zen III. 59467[10] (iii/B.C.) τὸ ὕδωρ ἀφίομεν, "we release the water," PSI IV. 406[39] (iii/B.C.) χαλκῖα δύο ὕδατος, *ib.* 429[37] (iii/B.C.) τὸ ὕδωρ ἐκ τῆς διώρυγος, P Bilabel 49[12] (beg. ii/B.C.) ὥλκασσον ("draw") δὲ τὴν τρ[ο]φὴν ἐκ τοῦ ὕδατος, P Fay 110[15] (A.D. 94) το[ὺ]ς ἐ[λαι]ῶνας τὸ δεύτερον [ὕ]δω[ρ] λου[σ]άτωσαν, "have the olive-yards washed over a second time" (Edd.), BGU I. 246[9] (ii/iii A.D.) ἀλεὶ (*l.* ἀλὶ) καὶ ἄρτῳ καὶ ὕδατι, P Oxy II. 234[ii. 17] (medical prescription—ii/iii A.D.) κρόκον ὕδωρ ἐπιστάξας, "drop on saffron water" (Edd.), and P Amh II. 143[17] (iv/A.D.) διὰ τὴν ἀφορμὴν τοῦ ὕδατος, "because of the flow of water."

ὑετός,

"rain." With Heb 6[7] cf. the use of the corresponding verb in the prayer of the Athenians cited in M. Anton. v. 7 Ὗσον, ὗσον, ὦ φίλε Ζεῦ, κατὰ τῆς ἀροίρας τῆς Ἀθηναίων καὶ τῶν πεδίων, "Rain, rain, O dear Zeus, upon the corn-land of the Athenians and their meads" (Haines).

υἱοθεσία,

"adoption." Deissmann (*BS* p. 239) has drawn attention to the frequency of the phrase καθ' υἱοθεσίαν in the inscrr., which "lets us understand that Paul [Rom 8[15], Gal 4[5] *al.*] was availing himself of a generally intelligible figure when he utilised the term υἱοθεσία in the language of religion." Exx. are *Priene* 37[2] (ii/B.C.) Εὐφανίσκος Καλλιξείνου, καθ' ὑοθ[ε]σίαν δὲ Νικασιδάμου, *Syll* 269 (=[3] 586)[2] (B.C. 196) Ν]ικαγόρας Παμφ[ίλιδα, κα]θ' ὑοθεσίαν δὲ [Νικαγόρα, *ib.* 555 (=[3] 977)[7] (end ii/B.C.) Τιμ[ό]θεος Σωσικλεῦς, κατὰ δὲ ὑοθεσίαν Ἰσοπόλιος. See also Hicks *CR* i. p. 45 f., iii. p. 333, and for a literary ex. Diog. Laert. iv. 9. 53 νεανίσκων τινῶν υἱοθεσίας ποιεῖσθαι.

From the papyri we may cite P Oxy IX. 1206[8] (A.D. 335) ὁμολογοῦμεν ἡμῖς [μὲν ὅτ]ε Ἡρακλῆς καὶ ἡ γ[υ]νὴ Εἰσάριον ἐκδεδωκέναι σοὶ τῷ Ὡρίωνι τὸν ἐξ [ἡμ]ῶν υἱὸν Πατερ[μοῦθ]ιν ὡς ἐτῶν δύο εἰς υἱοθεσίαν, ἐμὲ δὲ τὸν [Ὡρίων]α ἔχειν [τοῦτ]ον γνήσιον υἱὸν πρὸς τὸ μένειν αὐτῷ τὰ ἀπ[ὸ τ]ῆς διαδοχῆς τῆς κληρονομίας μου δίκαια, "we agree, Heracles and his wife Isarion on the one part, that we have given away to you, Horion, for adoption our son Patermouthis, aged about two years, and I Horion on the other part, that I have him as my own son so that the

rights proceeding from succession to my inheritance shall be maintained for him" (Ed.): cf. 14, 16, 20, and the editor's introduction. We may further cite P Lips I. 28[12] (A.D. 381) (= *Archiv* iii. p. 173 ff.) **ὥσ]τ' ἐμὲ τὸν [ἀ]δελ[φ]ὸν αὐτοῦ Σιλβανὸν . . . ἔχειν [πρὸς?] υἱοθεσίαν** : cf. 14, 17, 22, 24, 27. This last papyrus shows also the verb **υἱοθετέω**,[22] **τῶν ἐμῶν πραγμάτων κληρονόμον υἱοθετηθέντα μοι.** For **υἱοποιέομαι** see Gnomon 41 (*c.* A.D. 150) (= BGU V. p. 21).

υἱός.

The literal sense of this word, "male issue," is too common to require illustration, but for a wider usage (as in the case of **πατήρ, μήτηρ, τέκνον**) we may cite such passages as P Giss I. 68[1] (time of Trajan/Hadrian) **Ἄρσις Ἀπολλωνίῳ τῶι υἱῶι χαίρειν**, and P Strass I. 2[1] (A.D. 217) **διὰ τοῦ υ[ἱ]οῦ μοῦ Αὐρηλίου**, where the context makes it clear that it is not a son "after the flesh" who is intended, and similarly P Oxy IX. 1219[2] (iii/A.D.) with the editor's introduction.

Υἱός with the gen. in such expressions as **υἱὸς τῆς βασιλείας, υἱὸς τοῦ φωτός**, may be illustrated from the inscrr., e.g. *PAS* ii. 2 (reign of Nero) **υἱὸς πόλεως**, *Magn* 167[5] (time of Vespasian) **υἱὸς τῆς πατρίδος**, *ib.* 156[12] (iv/A.D.) **υἱὸς τῆς πόλεως**. The usage is naturally regarded as Hebraistic, but, as the above exx. prove, is not un-Greek, and may be explained on what Deissmann (*BS* p. 161 ff.) calls "the theory of analogical formations."

For a definitely spiritual sense of the word, cf. P Lond V. 1658[1 ff.] (iv/A.D.) **τῷ ἀιμνήτῳ υἱῷ Ἀμ[μωνι] Ἀντώνιος ἐν κ(υρί)ῳ χαίρειν . . . ἀγαπητὲ υἱέ**, P Giss I. 103[2] (iv/A.D.) **Ἀπ[όλλων]ις Στεφάνῳ δι[ακόνῳ ἀγ]απητῷ υἱῷ [ἐν κ(υρί)ῳ χαίρειν**, and P Grenf II. 93[1] (vi/vii A.D.) **ὁ μεγαλοπρεπέστατος ὑμῶν υἱὸς ὁ κόμες ἔγραψέν μοι.** It is startling to find the title **ὁ υἱὸς τοῦ θεοῦ**, round which so many sacred associations have gathered, applied to the Roman Emperors, as in the following reff. to Augustus—BGU II. 543[3] (B.C. 27) **ὄμνυμι Καίσαρα Αὐτοκράτορα θεοῦ υἱόν**, P Tebt II. 382[21] (B.C. 30–A.D. 1), P Grenf II. 40[4] (A.D. 9) **ἔτους ἐνάτου καὶ τριακοστοῦ τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ**, "the thirty-ninth year of the dominion of Caesar son of god," and *IMAe* iii. 174 (A.D. 5) **Καῖσαρ θεοῦ υἱὸς Σεβαστός**, interesting as coming from the Emperor himself.

On the significance of the title as referred to Christ, see Deissmann *BS*, p. 166 f.

ὕλη.

Hort's contention (*ad* Jas 3[5], cf. p. 104 ff.) that **ὕλη**, when applied to living wood, "is either woodland as opposed to mountains and cultivated plains, specially the rough bushy skirts of the hills, or brushwood" may be supported by PSI VI. 577[8] (B.C. 248–7) **τήν τε γῆν ἐ[κάθαρα ὑπάρχουσαν?] ὕλης μεστήν.**

The word is used in the account of a purchase of wood P Cairo Zen I. 59112[4] (B.C. 257) **ξύλων ὧν ἠγόρακεν ἐκ τῆς ὕλης**: cf. also P Lond 166 *b*.[4] (A.D. 186) (= II. p. 106) **ἐφ' ὕλ(ης) καινῆς**, wood for the sluice-gates of an embankment, and P Oxy XIV. 1674[4] (iii/A.D.) **ποίησον τὴν ἄκανθαν καταβληθῆναι καὶ τὴν ὕλην αὐτῆς βάλε εἰς τὸν τρυ̣σινον**, "have the acacia tree cut down and throw the wood into the . . ." (Edd.). For the meaning "furniture," see P Oxy XVI. 1901[30] (a Will—vi/A.D.) **τὴν ἐν τῷ οἴκῳ μου πᾶσαν ὕλην ἀπὸ κεφαλαίου μέχρι ἐλαχίστου τινός**, "all the furniture in my house from the chief pieces down to the smallest item" (Edd.).

It may be noted that in P Par 47[9] (B.C. 152–1) (= *Selections*, p. 22) **ἐνβέβληκαν ὑμᾶς εἰς ὕλην μεγάλην**, Wilcken (*UPZ* i. p. 334) understands **ὕλη** as = "mud," "slime": cf. **ὑλίζω**, "I filter, strain," in P Lond 46[71] (iv/A.D.) (= I. p. 67).

Ὑμέναιος,

"Hymenaeus," a back-sliding Christian (1 Tim 1[20], 2 Tim 2[17]). For the adj. **ὑμέναιος** (from **Ὑμήν**, "the god of marriage") cf. the sepulchral inscr. *Preisigke* 6706[4]—

οὐδ' ἐτέλεσσα
νυμφιδίων θαλάμων εἰς ὑμέναια λέχη.

ὑμέτερος.

On the comparative rarity of the emphatic **ὑμέτερος** in the NT, cf. Blass *Gr.* p. 168: in Paul in particular it is largely ousted by **ὑμῶν** (in the position of the attribute). From the papyri it is sufficient to cite P Cairo Zen II. 59240[6] (B.C. 253) **φροντίσας ὅπως ἀσφαλῶς μετὰ τῶν ὑμετέρων** (*sc.* **ἡμιόνων**, "mules") **ἀποσταλῶσιν ὡς ὄντες Ἀπολλωνίου.**

ὑμνέω.

For the trans. use of this verb "sing to the praise of," as in Ac 16[25], cf. *OGIS* 56[66] (B.C. 238) **ὑμνεῖσθαι δ' αὐτήν** (*sc.* **τὴν θεάν**), and *Syll* 721 (= [3] 662)[12] (*c.* B.C. 165–4) **τούς τε θεοὺς . . . καὶ τὸν δῆμον τὸν Ἀθηναίων ὕμνησεν.** For a curious ex. of a vi/A.D. Byzantine hymn, see P Lond 1029 (= III. p. 284): the verb **ὑμνολογέω** is found in line [3].

ὕμνος,

"a hymn": *OGIS* 56[69] (B.C. 238) **οὓς ἂν ὕμνους οἱ ἱερογραμματεῖς γράψαντες δῶσιν τῶι ὠιδοδιδασκάλωι**, P Giss I. 99[8] (ii/iii A.D.) **ὕμνοι μὲν ἄι[δονται] γλώττῃ ξενικῇ**, and P Oxy I. 130[21] (vi/A.D.) **ὕμνους ἀθανάτους ἀναπέμψω τῷ δεσπότῃ Χριστῷ.**

For the compound **ὑμνῳδός**, "singer of hymns," cf. *Perg* 523[10] **ὑμνῳδ]οῦ θεοῦ Αἰγούστου**, and *ib.* 374[4] **ὑμνῳδοὶ θεοῦ Σεβαστοῦ καὶ θεᾶς Ῥώμης** with Fränkel's commentary *ad l.* on the functions of the **ὑμνῳδός**. See also Deissmann *LAE*[2], p. 349.

ὑπάγω.

In its Johannine occurrences **ὑπάγω** is almost always = "go away," as distinguished from **πορεύομαι** "go on a journey": see Abbott *Joh. Voc.* p. 142 ff., where it is pointed out that before the Last Discourses our Lord never uses **πορεύομαι** of Himself, except in Jn 11[11], where the reference is primarily to a literal journey into Judaea. For **ὑπάγω**, "go away," "go back," in the vernacular we may cite P Oxy X. 1291[11] (A.D. 30) **Ἀπολλὼς Θέωνος ὑπάγει αὔριον**, BGU II. 450[1] (ii/iii A.D.) **ὕπαγε ὅπου [ἐστὶ] Θᾶυς, ἵνα πέμψῃς [αὐτὸ]ν πρὸς ἐμέ**, P Tebt II. 417[4] (illiterate—iii/A.D.) **ἤδη εὗ]ρηχέ σοι ὁ {α} πα[τ]ήρ σου [σ]ου ἐξερχομένου ὅτι ὕπαγε πρὸς τὸν Μῶρον καὶ εἶδε τί λέγει περὶ τῆς Ἀντινόου**, "your father already told you, when you were

leaving, to go to Morus and see what he says about Antinoe" (Edd.), and *ib.* 422[9] (iii/A.D.) **ἐρῖς Ταωσᾶτι ὕπαγε [[π]] μετὰ Μέλανος πρὸς Νεμεσᾶν,** "tell Taosas to go with Melas to Nemesas," and P Oxy XII. 1477[2] (question to an oracle—iii/iv A.D.) **εἶ μένω ὅπου ὑπάγω;** "shall I remain where I am going?"

The word is avoided by Luke, perhaps, as Abbott (*ut s.*) suggests, because of its variety of usage in the vernacular, meaning "go on" or "come on," as well as "go back": see *e.g.* P Ryl II. 236[7] (A.D. 256) **ἄλλην μίαν τετραονίαν ἀπόστειλον εἰς τὴν πόλιν ἀντὶ τοῦ Ἄκη εἰς ὑπηρεσίαν τῶν ὑπαγόντων βαδιστῶν καὶ ἵππων,** "send another team of four donkeys to the city in place of Akes to carry fodder for the riding donkeys and horses coming up" (Edd.).

In P Par 6[22] (B.C. 129), if the restoration is correct, the verb is used of "raising" or "bringing up" a legal action—**ἐπεὶ οὖν ὑπ[άγω]** (?) **κατὰ Ποήριος,** "puisque j'intente action contre Poëris" (Ed.), and in P Michigan 338[13] (iii/A.D.) it refers to the conduct of business—**καλῶς γὰρ ὑπάγι(=ει),** "for he is doing well." The same letter gives us another ex. of the sense "go away" (*ut supra*), [8] **οὗ ἔπεμψα[ς] αὐτὸν ἐν πλ[ο]ίῳ ὑπάγοντι ἰς Ταπόσιριν,** "where you sent him in a boat making for Taposiris" (Ed.).

For the trans. use, which does not occur in the NT, cf. the Klepht Ballad (Abbott *Songs*, p. 188)—

χίλιοι τὸν 'πήγαιναν 'μπροσθὰ καὶ πεντακόσιοι 'πίσω,

"a thousand men led him in front and five hundred followed behind."

Besides **πηγαίνω, παγαίνω,** MGr has the forms **πάγω, πάω, πάνω,** "I go": see Thumb *Handbook*, p. 349.

ὑπακοή.

According to Grimm-Thayer this subst. = "obedience" (Rom 6[16], *al.*) "is not found in prof. auth.," but we may cite, though it is late, P Strass I. 40[41] (A.D. 569) **μεθ' ὑπ[ερ]πάτης ἀρετῆς καὶ ὑπακοῆς ἐν πᾶσι τ[ο]ῖ[ς] ὀφελίμοις ἔργοις τε καὶ λόγοις.** The word is found in Ev. Petr. 9 **καὶ ὑπακοὴ ἠκούετο ἀπὸ σταυροῦ [ὅ]τι Ναΐ,** where Swete understands it as = "response" or "refrain," in accordance with a common use of the verb in early Christian literature.

ὑπακούω.

(1) "listen," "attend": P Hib I. 78[5] (B.C. 244–3) **οὐδέποτε ὑ[πα]κήκοας ἡμῶν,** "you have never listened to me" (Edd.) (cf. Ac 12[13]): cf. P Cairo Zen III. 59367[15] (B.C. 240) **εἰ μὲν οὖν διείλεξαι τῶι Κράτωνι καὶ ὑπακήκοε,** "if therefore you have spoken to Kraton and he has given his assent." (2) "answer": P Petr III. 44(4)[7] (iii/B.C.) **Εὐρώτα, ἔγραψα, οὐθὲν [δὲ ὑ]πακούσαντος ἠναγκάσθην [τὴν θ]ύραν κλεῖσαι,** P Oxy I. 87[19] (A.D. 342) **ὁμνύω . . ὑπακούοντα ἐν πᾶσι τοῖς πρός με ζητουμένοις περὶ τοῦ ναυκλη-ρίου,** "I swear that I will answer all inquiries made to me concerning the vessel" (Edd.), (3) "submit," "obey": P Tebt I. 24[26] (B.C. 117) **οὐδ' οὕτως ὑπήκουσαν,** "still they did not obey" (Edd.), P Hamb I. 29[5] (A.D. 94) **κληθέντων τινῶν . . καὶ μὴ ὑπακουσάντων,** and similarly *l.* [7], P Flor I. 6[24] (A.D. 210) **ἐὰν οὖν . . . κληθεὶς μὴ ὑπακούσῃς ἔσται τὰ ἀκόλουθα . . .,** "if, when you are called, you do not obey, the consequences will be . . .", P Oxy VI. 900[9] (A.D. 322) **ὑπακούειν καὶ ἡμεῖν τοῖς ἐνχιρισθεῖσι πλεῖστα δημόσια ἐπιτάγματα,** "to render obedience to me who have been entrusted with so many public burdens" (Edd.), and P Lond V. 1711[35] (A.D. 566–573), where a husband describes his wife as **ὑπακουούσης μοι καὶ φυλαττούσης μοι πᾶσαν εὔνοιαν,** cf. *ib.* 1727[12] (A.D. 583–584).

ὕπανδρος,

"under the authority of a husband" (Rom 7[2]), is found in the LXX (Sir 9[9]), Polybius (x. 26. 3), and other late writers. Cf. MGr **παντρεύω,** "I marry."

ὑπαντάω,

"meet," c. dat. pers. (cf. *Proleg.* p. 64), as in Mt 8[28] *al.*: cf. P Lond 32[4] (beg. viii/A.D.?) (= I. p. 230, *Chrest.* I. p. 40) **ὅστις οὖν ὑπαν[τ]ήσῃ αὐτοῖς ἐκ τῶν ὑπουργῶ[ν.** Other exx. of the verb are P Oxy IX. 1196[16] (A.D. 211–12) **ὑπαντῶν τοῖς γεινομένοις μηνιαίοις,** "presenting myself at the regular monthly statements" (Ed.), and BGU I. 321[20] (A.D. 216) **τῇ δὲ ἀποδόσει μέχρι νῦν οὐχ ὑπήντησαν.** Cf. also **ὑπαπαντάω** in P Strass II. 101[4] (i/B.C.) **καλῶς ποιήσεις ὑπαπαντήσας ἡμῖν τῆι ζ.**

ὑπάντησις,

"a going to meet." For the verbal phrase construed c. dat., as in Jn 12[13], cf. P Giss I. 74[6] (ii/A.D.) **Χαιρήμονα ἐξεληλυθ[έναι] εἰς ὑπάντησιν Οὐλπιανῶι** (according to the amended reading in Preisigke's *Wörterb. s.v.* **ὑπάντησις**). The word seems to be synonymous with **ἀπάντησις** (*q.v.*: cf. *Proleg.* p. 14, n.[4]), though, according to Lightfoot (*Notes* p. 69) **ἀπάντησις** is simply "meeting," while **ὑπάντησις** involves the notion of "looking out for." **Ὑπάντησις** occurs *bis* in *Syll* 365 (= [3] 798)[16] **προσέταξε τοῖς ἄρχουσι ψήφισμα ὑπαντήσεως εἰσηγήσασθαι,** [23] **ἀγα-γεῖν δὲ ἐπὶ τὴν ὑπάντησιν καὶ τὸν ἐφήβαρχον τοὺς ἐφήβους.**

ὕπαρξις.

For the late use of **ὕπαρξις** to denote "substance," "property," as in Heb 10[34], cf. P Oxy X. 1274[14] (iii/A.D.) **τὴν ὕπαρξιν αὐτοῦ πᾶσαν οὖσαν τιμήματος δουκηναρίας,** "all his property valued at two hundred thousand sesterces" (Edd.). Cf. Teles p. 43[9] **ἡ ποία χρημάτων ὕπαρξις ⟨τῶν⟩ τοιούτων ἐπιθυμιῶν ἀπολύει;** In MGr **ὕπαρξι** means "existence."

ὑπάρχω.

The idea of falling back upon a "basis," and hence of continuity with a previous state, which originally belonged this verb (cf. Hort *ad* Jas 2[15]), seems gradually to have faded in later Greek, as the following exx. show—P Petr III. 64(*b*.)[12] (iii/B.C.) **τοῦτο** (*sc.* **τὸ ὀψώνιον**) **ὑπάρξει ἡ τιμὴ τῶν εὑρεθέ[ντων] παρὰ Τασύθει,** "this will be made up by the price of the articles discovered in the possession of Tasuthis" (Edd.), P Hib I. 72[18] (B.C. 241) **τὴμ μὲν σφραγῖδα ὁμολόγουν ὑπάρχειν ἐν τῶι ἀδύτωι,** "confessed that the seal was in the sanctuary" (Edd.), P Oxy IX. 1189[10] (*c.* A.D. 117) **περὶ γραφῆς τῶν τοῖς [Ἰ]ουδαίοις ὑπαρξάντων,** "about a list of property which belonged to the Jews" (Ed.), *ib.* VI. 933[17] (late ii/A.D.) **πάντα αὐτῇ ὑπῆρκται,** "everything was provided for her" (Edd.), *ib.* 905[16] (A.D.

170) (= *Selections*, p. 87) a marriage contract, where the giver of the bride has the right of execution upon the husband and upon all his property—**ἐκ τῶν ὑπαρχ[ό]ντων αὐτῷ πάντων** (cf. Mt 19[21], *al.*), P Tebt II. 418[7] (iii/A.D.) **εὐχόμενός σοι τὰ ἐν βίῳ κάλλιστα ὑπαρχθήσεσθαι,** "praying that you may have life's greatest blessings" (Edd.), and the mantic P Ryl I. 28[45] (iii/iv A.D.) **ἐν δανίοις δὲ ὑπάρχων ἀποδώσει** (cf. Lk 7[25]). It may be added that the new recension of Tobit 2 in P Oxy VIII. 1076 inserts in ver. 8 **καὶ ἀπώλεσεν πάντα τὰ ὑπάρχο[ν]τα αὐτοῦ,** which is reproduced in the Old Latin version with *et perdidit substantiam suam*.

In view of the above, the meaning "being originally" (RV marg.) cannot be pressed for **ὑπάρχων** in Phil 2[6], though the thought is probably present. As showing how naturally it might arise, we may cite the letter of Claudius to the Alexandrines, P Lond 1912[23] (A.D. 41) **φύσει μὲν εὐσεβεῖς περὶ τοὺς Σεβαστοὺς ὑπάρχοντες,** "you are by disposition loyal to the Augusti" (Ed.), and *ib.* [104]. In MGr **ὑπάρχω** = "am present," "exist."

ὑπείκω,

"submit," is found in the NT only in Heb 13[17]. Moffatt (*ICC ad l.*) cites by way of illustration of the context, though the word itself is not found, Epict. *Fragm.* 27 **τὸν προσομιλοῦντα . . . διασκοποῦ . . . εἰ μὲν ἀμείνονα, ἀκούειν χρὴ καὶ πείθεσθαι.**

ὑπεναντίος.

The strong sense which Lightfoot gives to this word in Col 2[14] **ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν,** "which was directly opposed to us," may be illustrated from an early second century Will, P Oxy III. 493[10], where it is enacted that no one shall be permitted to set aside any of the provisions, or do anything opposed to them—**τι] ὑπεναντίως π̣[οιεῖν.** Cf. also P Flor I. 1[9] (A.D. 153) **μηδ' ἄλλο τι περὶ αὐτῆς κακοτεχνεῖν ὑπεναντίον τούτοις τρόπῳ μηδενί,** and an inscr. in *C. and B.* ii. p. 717, No. 651 (mid. iii/A.D.) **εἰ δέ τις ὑπεναντίον ποιή[σει . . .** A Christian amulet, P Oxy VIII. 1151[55] (v/A.D.?) designed to ward off fever and other ills, ends with the words—**ὅτι τὸ ὄνομά σου, κ(ύρι)ε ὁ θ(εό)ς, ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις,** "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.) (cf. Heb 10[27]).

ὑπέρ.

From its original locative meaning "over" (as in P Par 1[145] (B.C. 117) **τὰ μὲν ὑπὲρ [γῆς], ταῦθ' ὑπὸ γῆς**), **ὑπέρ** came to be applied in a variety of ways.

1. c. gen. (a) = "for," "on behalf of," "in the place of": P Tebt I. 6[49] (B.C. 140–139) **ἐπιτ]ελεῖν τὰ νομιζόμενα τοῖς θεοῖς ὑπὲρ ἡμῶν καὶ τῶν τ[έκ]νων,** "to pay the customary offerings to the gods on behalf of us and our children" (Edd.), P Oxy IV. 743[35] (B.C. 2) **συνπροσγενέσθαι αὐτῶι ὡς ἀνθομολογη(σομένῳ) ὑπέρ σου οὕτως ὡς ὑπ(ὲρ) μου,** "stand by him, as he will agree in everything for you just as for me" (Edd.), and BGU I. 246[13] (ii/iii A.D.) **νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν.** Cf. also with Mk 9[40] the Christian P Iand I. 16[8] (v/vi A.D.) **τὸ νόμιμον ὑπὲρ ἡμῶν ἐστιν,** and with 1 Cor 15[29] *Michel* 1001[i. 10] (will of Epicteta—*c.* B.C. 200) **τοῦ καὶ κατασκευαξαμένου τὸ μουσεῖον ὑπὲρ τοῦ μεταλλαχότος ἀμῶν υἱοῦ Κρατησιλόχου.**

From this it is an easy transition to **ὑπέρ** in a substitutionary sense, as when one man writes a letter for another, seeing that he is unable to write it for himself, e.g. P Tebt I. 104[39] (B.C. 92) **ἔγραψεν ὑπὲρ αὐτοῦ Διονύσιος Ἑρμαίσκ[ου ὁ προγεγραμμένος διὰ τ]ὸ αὐτὸν μὴ ἐπίστασθ[αι γρά]μματα,** *ib.* II. 373[23] (A.D. 110–1) **γέ]γραφα ὑπὲρ αὐτοῦ φάσ[κοντος μὴ εἰδέναι γράμματα.** Other exx. will be found *s.v.* **ἀγράμματος**, and see A. T. Robertson in *Exp* VIII. xviii. p. 321 ff., where the bearing of this use of **ὑπέρ** upon certain theological statements in the NT is discussed. Note also P Oxy IV. 722[28] (A.D. 91 or 107) **οὐκ ἐξόντος τῷ Ἀχ[ιλλεῖ οὐδ' ἄλλῳ ὑ]πὲρ αὐτοῦ ἀπαίτησιν ποιε[ῖσθαι] . . . τῶν προκει[μ]ένων λύτρων,** where **ὑ]πὲρ αὐτοῦ** seems to imply acting in his name or on his behalf (cf. Wenger *Stellvertretung*, p. 12), and BGU I. 361[ii. 17] (A.D. 184) **Φιλώτας ῥήτωρ ὑπὲρ Κασίου εἶπεν . , . :** cf. Jn 11[50], Gal 3[13], Philem[13].

(b) = "concerning," "about," "as to," a somewhat colourless use of **ὑπέρ**, by which it is equivalent to little more than **περί**, for which it is often a *v.l.* in MSS. of the NT (see *s.v.* **περί**) : P Par 45[2] (B.C. 152) (= *UPZ* i. p. 329) **ἀπόντος μου πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων,** P Tebt I. 6[41] (B.C. 140–139) **καθάπερ οὖν καὶ πρ[ό]τερο[ν] προστετάχαμεν ὑπὲρ τῶν ἀνηκόντων τοῖς ἱερο[ῖς κομ]ίζεσθαι,** "in accordance therefore with our previous ordinance concerning the dues which belong to the temples" (Edd.), *ib.* I. 19[4] (B.C. 114) **ὑπὲρ ὧν ἐσήμαινες πέμψαι γεωργῶν ἀπροσδέητοί ἐσμεν,** "as for the cultivators whom you said you were sending, I do not require them" (Edd.), similarly [9], P Goodsp Cairo 4[6] (ii/B.C.) (= *Selections*, p. 24) **ὑπὲρ ὧν ἠβουλόμεθα, ἀπεστάλκαμεν πρὸς σέ Γλαυκίαν,** "as regards those things we wished, we have sent to you Glaucias," and *OGIS* 5[69] (B.C. 311) **ὑπὲρ δὴ τούτων καὶ γράψαι μοι ἐδόκει,** 90[31] (Rosetta-stone—B.C. 196) **φροντίζων ὑπὲρ τῶν ἀνηκόν[των εἰς] αὐτὰ διὰ παντός.**

The preposition is common also in connexion with payments, e.g. P Eleph 5 *recto*[19] (B.C. 284–3) **ἐλογισάμην πρὸς Ἑρμαγόραν ὑπὲρ τοῦ οἴνου,** P Oxy IV. 745[2] (*c.* A.D. 1) **ὑπὲρ ὧν καὶ ἔθου χειρόγραφον,** "for which (a purchase of wine) you drew me a bond," *ib.* II. 278[10] (hire of a mill—A.D. 17) **ὑπὲ[ρ] τοῦ σημ[αι]νομένου μύλου ἑκάστου μ[ηνὸ]ς ἀργ[υρί]ου δραχμὰς δύο τριώβολ(ον),** *ib.* III. 522[7] (ii/A.D.) **ὑπ(ὲρ) μισθ(οῦ) ἐργ(ατῶν) (δραχμαὶ) ιᾶ,** *ib.* 514[3] (A.D. 190–1) **ἔσχον παρ' ὑμῶν ὑπὲρ ὀψωνίου ἀργυ(ρίου) (δραχμὰς) ῡ,** "I have received from you as my salary 400 drachmae" (Edd.), and P Iand 37[7] (v/vi A.D.) **ὑπὲρ συνηθείας τοῦ ῥιπαρ(ίου)** with the editor's note. For the stronger **ἀντί** in connexion with the metaphor of purchase, cf. Mk 10[45] (= Mt 20[28]) **λύτρον ἀντὶ πολλῶν** with 1 Tim 2[6] **ἀντίλυτρον ὑπὲρ πάντων** : see *Proleg.* p. 105.

2. c. acc. = "over," "above," "beyond," lit. and metaph. : P Hib I. 38[7] (B.C. 252–1) **τῶν συρίων ὑπὲρ τὴν σκηνὴ[ν] ῥῦσῶν,** "the Syrian cloths being above the cabin" (Edd.), P Petr III. 6(*a*)[41] (B.C. 236) **ὑπὲρ ὀφρὺν δεξιάν,** P Tor II. 8[70] (B.C. 119) **ὑπὲρ ἑαυτὸν φρονῶν,** P Flor I. 86[1]

(i/A.D.) ἀπὸ Ἑρμοῦ πό̣λ[ε]ως τῆς ὑπὲρ Μέμφιν, P Ryl II. 74[3] (A.D. 133–5) εἰς τοὺς ὑπὲρ Κόπτον ἀνε⟨λ⟩θεῖν, "to visit the regions beyond Coptos," P Flor I. 57[62] (A.D. 223–5) ὑπὲρ τὸν ἀριθμ[ὸ]ν [τ]ῶν ἑβδομήκοντα ἐτῶν ἐγενόμην, and P Oxy X. 1298[7] (iv/A.D.) ἐγὼ μόνος πάνυ ἐμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλήν, "I have been keeping myself quite alone beyond the point of safety" (Edd.). Cf. also *ib.* XVI. 1849[1] (vi/vii A.D.) μίαν ὑπὲρ μίαν (*sc.* ἡμέραν), "day by day."

The gradual weakening of the construction of ὑπέρ c. acc. in late Greek is seen in the fact that in the NT this construction occurs only 19 times, as compared with 126 occurrences of ὑπέρ c. gen.: cf. *Proleg.* p. 105. For the use of διά (with gen. and with acc.) for ὑπέρ in late Greek, see Bell's note *ad* P Lond 1917[7], where reference is also made to Jannaris *Gr.* §§ 1521, 1534(*c*).

See as usual the monographs on the prepositions by Kuhring, Rossberg, and Regard, as described in Abbreviations I. General.

ὑπεραίρω,

lit. "raise over." In BGU IV. 1085[2] (ii/A.D.), an advocate's plea, the plaintiff "does not press his claim beyond the two talents"—οὐκ ὑπεραίρει τὴ[ν] συντείμησιν τῶν δύο ταλάντων. The gen. here answers to ἐπί c. acc. in 2 Thess 2[4], a stronger opposition. See also BGU I. 1[16] (ii/iii A.D.) (= *Chrest.* I. p. *122*) ὑπὲρ ἐπικεφαλίο[υ] τῶν ὑπεραιρόντων ἱερέων, with reference to the poll-tax levied on the priests who "exceeded the number of the priests": cf. Wilcken *Ostr* i. p. 241 f.

The verb is construed c. acc. in *Syll*[3] 877A[5] (*c.* A.D. 200) τὸ]ν ὑπεράραντα [πάντας τοὺς] πρὸ ἑαυτοῦ ἡγε[μονεύσαντ]ας, and similarly in Aristeas 16, 290.

ὑπέρακμος,

"past the bloom of youth," "of full age": 1 Cor 7[36]. Cf. the use of ὑπερετής (not in LS[8]) in P Ryl II. 105[11] (A.D. 136) Ταρμούθιος ὑπερετής, "Tarmouthis aged over 60" (Edd.), P Oxy VII. 1030[8] (A.D. 212) Ἱστόρητος ὑπερετὴς ἄτεχ⟨νος⟩, "Historetus, who was past age, having no handicraft," and similarly *ib.* IX. 1198[9] (A.D. 150). For ὑπεργήρως, "exceedingly old," see P Giss I. 59[iv. 14] (A.D. 119–120).

ὑπεράνω,

"above": cf. the iii/A.D. Hadrumetum literary memorial, discussed by Deissmann *BS* p. 273 ff., where we find 8ff. ὁρκίζω σε τὸν ὑπεράνω τῶν ὑπεράνω θεῶν: cf. LXX Ezek 10[19]. See also PSI II. 151[4] (iii/A.D.) ἡ δὲ βασιλεὶς ἡ τού-[του] γυνὴ ὑπεράνω αὐτοῦ ἀνέκει[το, and cf. Teles p. 44[1] εἰ δὲ πάντων τις τῶν τοιούτων ὑπεράνω γένοιτο ἐν πολλῇ ἂν εἴη ἀδείᾳ. On ὑπεράνω for ὑπέρ in LXX Greek see Thackeray *Gr.* i. p. 25.

ὑπεραυξάνω.

Compounds of ὑπέρ are a marked feature of the Pauline vocabulary, especially in the second chronological group of the Epp.: see Ellicott *ad* Eph 3[20], and Lightfoot *Notes*, pp. 46 f., 294. The present verb is found intransitively in 2 Thess 1[3] (Vg *supercrescit*, Beza *vehementer augescat*, Wycl. *ouer wexith*): the lexicons cite Callisthenes *ap.* Stobaeus *Flor.* 100, 14.

ὑπερβαίνω

is found in the NT only in 1 Thess 4[6], where it is best taken absolutely = "transgress." For the literal use cf. BGU III. 1007[10] (iii/B.C.) πάντ[ες] ὑπερέβησαν εἰς τὴν αὐλήν μου, and for the trans. sense cf. PSI VI. 685[6] (iv/A.D.) ὑπερβὰς τὰ ἑξή[κοντα ἔτη, P Lond 113. 1[23] (vi/A.D.) (= I. p. 201) ἔννομον ὑπ[ερβὰς] ἡλικίαν κατὰ τ[ὸν αὐτ]οῦ λόγον, and *ib.* V. 1711[76] (A.D. 566–573) εἰ ὑπερβήσωμαι ταῦτα τὰ ἐγγεγραμμένα. Also Aristeas 122 νομίζειν ὑπερφρονεῖν ἑτέρους ὑπερβεβηκότες, "the assuming of an air of superiority over others" (Thackeray). In one of the interesting letters belonging to the Gemellus correspondence, P Fay 110[9] (A.D. 94), Gemellus gives instructions that a deep trench be dug round the oil-press, ἵνα μὴ εὖ ὑπερβατὸν ᾖ τὸ ἐλαιουργῖον, "so that it may not be easy to walk into the oil-press" (Edd.): cf. P Ryl II. 138[16] (A.D. 34) of a robber springing into a homestead ἐξ ὑπερβατῶν, "at a point where ingress was possible" (Edd.).

ὑπερβαλλόντως.

For this NT ἅπ. εἰρ. (2 Cor 11[23]) = "above measure," cf. *Syll* 929 (=[3] 685)[36] (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοὺς τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσθαι.

ὑπερβάλλω.

The meaning "exceed," "surpass," as in 2 Cor 3[10], *al.*, is seen in Aristeas 84 χορηγίᾳ κατὰ πάντα ὑπερβαλλούσῃ, "with a prodigality beyond all precedent" (Thackeray), and the address P Lond 1925[1] (mid. iv/A.D.) τῷ ποθινοτ[άτῳ ἐ]πιστήμης ὑπερβάλλοντι ἄπα Παπνο[υτίῳ, "to the most desired, excellent in knowledge Apa Papnutius" (Bell).

In P Petr III. 30[5] (iii/B.C.) ὑπερεβάλε̣το̣, said of a defendant in a case, is rendered by the editors "she applied for a postponement." For the meaning "outbid" at an auction, cf. P Hal I. 14[3] (iii/B.C.) ὑπερβεβλῆ[σθ]αί με ὑπὸ Πετενύριος, P Oxy III. 513[25] (A.D. 184) ἕνεκα τοῦ ὑ[π]ερβεβλῆσθαι τὴν προκειμένην οἰκίαν ὑπὸ σοῦ, and *ib.* XIV. 1633[5] (A.D. 275) βού[λομαι ὑπερ]βαλεῖν Αὐρήλιον Σερῆν[ον, "I wish to outbid Aurelius Serenus" (Edd.).

From the inscrr. we may cite *Syll* 684 (=[3] 1071) Βύβων τέτρει χερὶ ὑπερκεφαλά μ' ὑπερεβάλετο ὁ Φόρυ̣[ος ("Bybon, son of Phorys, threw me with one hand away over his head")—the words being cut in very ancient characters on a block of sandstone found in Olympia.

ὑπερβολή.

For the phrase καθ' ὑπερβολήν, "beyond measure," "exceedingly," as in Rom 7[13], *al.*, cf. P Tebt I. 23[4] (B.C. 119 or 114) καθ' ὑπερβολὴν βεβαρυμμένοι, "I am excessively vexed" (Edd.), *ib.* 42[5] (*c.* B.C. 114) ἠδικημένος καθ' ὑπερβολὴν ὑπ[ὸ] Ἁρμιύσιος, "I have been excessively unfairly treated by Harmiusis" (Edd.).

Other exx. of the word are P Amh II. 36[13] (*c.* B.C. 135) λείπω τε τὴν ὑπερβολήν, "I do not exaggerate" (Edd.), P Lond 1916[15] (*c.* A.D. 330–340) τῆς [ὑ]περβολῆς ὑμῶν, "your superfluity" (Bell), and, with reference to extension

of time, "delay," P Petr II. 13 (18*b*)[14] (B.C. 258–253) **οὐ[κέ?]τι ὕστερον ὑπερβολὴν δεξομένων,** apparently of contractors' receiving no further extension of time, and *ib.* 37 1*b recto*[17] (iii/B.C.) **ὁ γὰρ καιρὸς οὐδεμίας ὑπερβολῆς προσδεῖται.**

If we can trust the restoration, a striking ex. of **ὑπερβολή** occurs in the famous calendar inscr. *Priene* 105[39 f.] (*c.* B.C. 9), where the birthday of the Emperor Augustus is referred to in the terms—

οὐδ' ἐν τοῖς ἐσομένοις ἐλπίδ[α λιπὼν ὑπερβολῆς], ἦρξεν δὲ τῶι κόσμωι τῶν δι' αὐτὸν εὐαγγελί[ων ἡ γενέθλιος] τοῦ θεοῦ,

"he has not left for those who will come after him any hope of surpassing him, but the birthday of the god was for the world the beginning of good tidings on his account."

ὑπερεῖδον,

"overlook," "look past" (Ac 17[30], cf. LXX Ps 26[9], *al.*). The verb has the force of "look on with unconcern" in the following exx.—P Lond 24[24] (B.C. 163) (= I. p. 32, *UPZ* i. p. 117) **ἀξιῶ οὖν σε μὴ ὑπεριδεῖν με περισπώμενον,** *UPZ* i. 15[33] (B.C. 156) **διὸ ἀξιῶ, Ἥλιε βασιλεῦ, μὴ [ὑπερ]ιδεῖν με ἐν κατοχῆι [ὄντα,** and P Meyer 1[15] (B.C. 144) **δεόμεθα ὑμῶν] τῶν μεγίστων θεῶν, μὴ ὑπεριδεῖν ἡμᾶς ἀπ' ὀλίγων [διαζῶντας κ]αὶ τοῖς ἰδίο⟨ι⟩ς ἐξησθενηκότας.**

ὑπερέκεινα.

This compd. adv. (cf. **ἐπέκεινα**), "beyond yonder," is found only in 2 Cor 10[16] and eccles. writers. For the form see Blass-Debrunner § 116. 3.

ὑπερεκπερισσοῦ.

"most exceedingly" (1 Thess 3[10], 5[13] (*v.l.*—**ῶς**), Eph 3[20]) : for the form see Blass-Debrunner § 12. 3.

ὑπερεκχύννω,

"pour out to overflowing," pass. "overflow," "run over," occurs in Lk 6[38], and as a *v.l.* in Joel 2[24]. According to Grimm-Thayer the word is "not found elsewhere."

ὑπερεντυγχάνω,

"supplicate on behalf of" (Rom 8[26]), does not seem to occur outside early Christian literature: cf. Clem. Alex. *Paed.* I. vi. 47, 4 (ed. Stählin). To the citations of **ἐντυγχάνω** (*s.v.*) we may add PSI IV. 340[5], 347[6], 353[4] (all iii/B.C.), and P Hamb I. 27[10] (B.C. 250) **ἐπορεύθην πρὸς τὸν Φίλωνα εἰς τὴν Κοίτην καὶ ἐνέτυχον αὐτῶι περὶ τούτων,** as illustrating further the wide reference of the verb in late Greek.

ὑπερευχαριστέω,

not a NT word, but found in Barnabas and Eusebius, now appears in P Tebt I. 12[24] (B.C. 118) **ὑπερευχαριστῶι,** "I am overjoyed" (Edd.).

ὑπερέχω.

For the metaph. usage "surpass," "excel," c. gen., as in Phil 2[3], cf. P Cairo Zen I. 59060[6] (B.C. 257), where it is said of a boy being trained for the games—**σφόδρα ὀλίγου χρόνου πολὺ ὑπερέξει αὐτῶν,** "in an exceedingly short time he will far excel them (*sc.* the other competitors)." Cf. Preisigke 4638[18] (B.C. 181–145) **ὑπὲρ ὧν πλειονάκι ἐντετευχυιῶν ὑπερέχων ἡμᾶς ἀπράκτους καθίστησι.** In P Leid W[viii 19] (ii/iii A.D.) (= II. p. 107) **ὁ Αἰὼν Αἰῶνος** is described as **ὁ μόνος καὶ ὑπερέχων.** From the inscrr. we may cite *Syll* 540 (= [3]972)[71] (B.C. 175–172) **ἐξελεῖ δὲ καὶ τὰ δέματα τὰ ὑπάρχοντα ἐν ταῖς στήλαις ὅσα ἂν ὑπερέχηι.** Reference may also be made to the realistic description of Christ's Exaltation in Hermas *Sim.* ix. 6—**ἀνήρ τις ὑψηλὸς τῶι μεγέθει, ὥστε τὸν πύργον ὑπερέχειν.**

ὑπερηφανία.

For the sense "haughtiness," "arrogance," as in Mk 7[22], cf. Aristeas 262 **πῶς ἂν μὴ τραπείη τις εἰς ὑπερηφανίαν;** "how should one keep oneself from pride?", and *ib.* 269. The verb is similarly used in P Flor III. 367[12] (iii/A.D.) **πλούτῳ γαυρωθεὶς [καὶ] πολλῆι χρημάτων περιουσίᾳ ὑπ[ερη]φανεῖς τοὺς φίλους,** but has a weakened sense in P Oxy XIV. 1676[16] (iii/A.D.) **ἀλλὰ πάντως κρείττονα εἶχες· διὰ τοῦτο ὑπερηφάνηκας ἡμᾶς,** "but you doubtless had better things to do; that was why you neglected us" (Edd.). See also the intrans. use of the verb in BGU I. 48[19] (iii/A.D.) **ἐὰν ἀναβῇς τῆι ἑορτῆι, ἵνα ὁμόσε γενώμεθα, καὶ μὴ ὑπερηφανήσῃς.**

ὑπερήφανος

is always used in a bad sense in Biblical Greek, "haughty," "arrogant": cf. the adj. as a personal epithet in P Oxy III. 530[28] (ii/A.D.) **ἀσπάζου . . . Λεοντᾶν τὸν ὑπερήφανον,** "salute Leontas the proud," and the adv. in P Cairo Zen I. 59080[4] (B.C. 257) **μαστιγῶν ἐμὲ ὑπερηφ[άνως.**

Commenting on Jas 4[6], Hort has shown how readily the thought of personal arrogance passes into "insolence" or "scorn," the adj. thus standing midway between **ἀλάζων** and **ὑβριστής** (cf. Rom 1[30]). See further Trench *Syn.* § 29.

ὑπερλίαν.

This rare compound, best written as one word (Blass *Gr.* p. 13 f.), is probably to be understood ironically in 2 Cor 11[5], 12[11] **τῶν ὑπερλίαν ἀποστόλων,** "the super-apostles" (cf. Lietzmann *HZNT*[2] *ad ll.*).

ὑπερνικάω,

"am more than conqueror." With this NT **ἅπ. εἰρ.** in Rom 8[37], cf. the Christian epitaph *Kaibel* 1062, which begins—

δόξης] ὀρθοτό[ν]ου ταμίης καὶ ὑπέρμαχος ἐσθλός.

ὑπέρογκος,

lit. "of excessive size," and thence extended to speech "big," "arrogant," in 2 Pet 2[18], Jude[16], the only occurrences in the NT: cf. *Assumption of Moses* vii. 9 *os eorum loquetur ingentia,* on which the passage in Jude depends.

ὑπεροχή.

For the metaph. use of this word "excellence," "pre-eminence," in 1 Tim 2[2] (cf. 2 Macc 3[11]), Deissmann (*BS* p. 255) cites *Perg* 252[20] (after B.C. 133) **τῶν ἐν ὑπεροχῇ ὄντων,** with reference to persons of consequence. Add P

Michigan Inv. No. 191[11] (early ii/A.D.) (= *Classical Philology* xxii. (1927), p. 245), where a father flatters his son on his superiority over his brothers—**οἶδας ὅτι πᾶν ῥά[διο]ν ἐ̣ι̣ς τ̣[οὺς ἀ]δελφούς σου διαφορὰ[ν ἔ]χειȩ κ̣αὶ ὑπεροχήν,** "you know that in everything you easily differ from and hold pre-eminence over your brothers" (Ed.), and Aristeas 175 **πόλεων ἐν ὑπεροχαῖς,** "eminent cities."

The word readily comes to be used as a title of honour, e.g. P Oxy I. 130[20] (vi/A.D.) **οὐκ ἔχω γὰρ ἄλλην καταφυγὴν εἰ μὴ τὴν τοῦ δεσπότου Χριστοῦ καὶ τῆς ὑμετέρας ὑπεροχῆς,** "for I have no other refuge than in the Lord Christ and your eminence" (Edd.), a petitioner addressing the *dux* of the Thebaid, and *ib.* XVI. 1829[14] (*c.* A.D. 577–9 (?)).

ὑπερπλεονάζω,

"abound exceedingly." For this NT ἅπ. εἰρ. (1 Tim 1[14]) we may cite Pss Sol 5[19] **ἐὰν ὑπερπλεονάσῃ ὁ ἄνθρωπος, ἐξαμαρτάνει**: cf. Vett. Val. p. 85[17]. The corr. adj. occurs in BGU II. 412[20] (iv/A.D.) **μόνον τὸ γενόμενον κεφάλαιον αὐτῶν ἀπαίτησον καὶ μηδὲν λάβῃς παρ' αὐτῶ[ν ὑ]πέρπλεον.**

ὑπερφρονέω,

"am high-minded" (Rom 12[3]), may be illustrated from Aristeas 122, where the LXX translators are praised as "cultivating the due mean" (**τὸ μέσον ἐζηλωκότες κατάστημα**), and being above conceit and the assuming of an air of superiority over others—**ἀποτεθειμένοι . . . τὸ κατοίεσθαι καὶ νομίζειν ὑπερφρονεῖν ἑτέρους ὑπερβεβηκότες.**

ὑπερῷον,

(**τό,** neut. of **ὑπερῷος**), "upper-chamber," "roof-chamber," Ac 1[13] *al.*: cf. BGU III. 999[i. 6] (B.C. 99) **τὸ ἐν τῷ ἀπὸ λιβὸς μέρει ὑπερῶν** (*l.* **ὑπερῷον**) **ā,** and for a corr. use of the dem. P Flor III. 285[12] (A.D. 552) **ἀνδρεῶνα . . . ἐν τῇ δευτέρᾳ στέγῃ σὺν [ὑ]περῴᾳ.**

Other exx. of the adj. are P Oxy I. 76[19] (A.D. 179), a woman declares that her father had certain rooms in a house belonging to her, including **ὑπερῴους δύο,** "two upper-chambers," *ib.* VIII. 1127[5] (A.D. 183) **τὸν ὑπερῷον τόπον τῆς ὑπαρχούσης αὐτῷ . . οἰκίας,** Preisigke 6[13] (A.D. 216) **ἡ δὲ αἰτία τῆς κλοπῆς ἐφάνη τοῦ τόπου ὑπερῴ[ο]υ ὄντος ἐκ τοῦ ποδώματος διατρ[ηθέ]ντος τὴν κακουργίαν γεγονέναι,** P Lond V. 1874[12] (A.D. 605 or 613) **ἀπὸ θ]εμελίων μέχρι τῶν ὑπερῴων,** and *Syll* 804 (= [3]1170)[11] (ii/A.D.) **περιπάτῳ χρῆσθαι ὑπερῴῳ.** See also Luckhard, *Privathaus*, p. 72 f.

ὑπέχω.

The metaph. usage "undergo," "suffer," of this verb in Jude[7], its only NT occurrence, can be readily illustrated from the common phrase **τὸ δίκαιον ὑπέχειν,** e.g. P Hal I. 1[163] (mid. iii/B.C.) **λα[μ]βαν[έτ]ωσαν τὸ δ[ί]καιον [κ]αὶ ὑπεχέτω[σ]αν,** P Petr II. 12 (3)[16] (B.C. 241) **ἐπαναγκάσαι αὐτὸν τὸ δίκαιον ἡμῖν ὑποσχεῖν,** "to force him to do us justice," and P Tebt I. 5[213] (B.C. 118) **ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν,** "to give and receive satisfaction before the chrematistae": cf. P Fay 21[25] (A.D. 134) **ὅπ]ως τῆς ἀποθίας ἐκῖνοι τὴν προσήκουσαν δίκη[ν ὑ]πόσχωσι,** "so that the creditors may pay the fitting penalty for their disobedience" (Edd.). See also BGU IV. 1022[24] (A.D. 196) **λόγον αὐτὸν ὑποσχεῖν τῶν τετολμημένων,** and P Oxy VIII. 1119[21] (A.D. 254) **εἶνα . . . λόγον ὑπόσχῃ τ[ῆ]ȩ τε τῶν θείων νόμων καὶ τῶν ἡγεμο[ν]ικῶν κρίσεων [ὕ]βρεως,** "that he may render an account for his outrage upon the Imperial laws and the judgements of praefects" (Ed.).

According to Mayser *Gr.* II. i. p. 98 **ὑπέχομαι** is first found with the meaning "offer," "make a tender," in Roman times, e.g. P Giss I. 6[i. 8] (A.D. 117) **ἐπεὶ οὖν τοσοῦτο τέλεσμ̣[α] οὐ βα[σ]ᾱ[άζουσι] . . . [ὑπ]έχομαι κατὰ τὴν εὐεργεσίαν τοῦ κυ[ρ]ίου Ἀδριανοῦ Καίσαρος γεωργήσειν τὰȩ προκιμένας (ἀρούρας),** cf. [ii. 11, iii. 9].

ὑπήκοος,

"obedient," "subject." In a panegyrical inscr. found on a marble throne at Adule on the Red Sea, Ptolemy III. is described as **τοὺς μονάρχους τοὺς ἐν τοῖς τόποις πάντας ὑπηκόους καταστήσας** (*OGIS* 54[17]–*c.* B.C. 247). Cf. CP Herm I. 52[i. 18] (iii/A.D.) **κατὰ τὴν ἔμφυτον αὐτοῦ πρὸς το[ὺς ὑπ]ηκόους φιλανθρωπίαν,** P Lond 46[165] (iv/A.D.) (= I. p. 70) **ὑπόταξόν μοι πάντα τὰ δημόνια, ἵνα μοι ἦν ὑπήκοος πᾶς δαίμων οὐράνιος,** and *ib.* V. 1678[3] (A.D. 566–573) ? **δούλ]ων ἡμῶν καὶ ὑπηκόων.** For **ὑπήκοος** c. dat., as in Ac 7[39], cf. *Syll* 326 (= [3] 709)[13] (*c.* B.C. 107) **σχεδὸν πάντας ὑπακόους συνέβα γεν[έ]σθαι [βα]σιλεῖ Μιθραδάται Εὐπάτορι.**

ὑπηρετέω,

"serve," "minister to": (a) c. dat. pers.—P Tebt II. 420[19] (iii/A.D.) **πάλιν σαι ὑπηρετῶ,** "I will serve you again," P Oxy I. 58[24] (A.D. 288) appointment of treasury officials—**δηλαδὴ δὲ τοιούτους αἱρεθῆναι ποιήσειτε** (*l.* **ποιήσετε**) **τούτοις φρον[τι]σταῖς ὑπηρετησομένους οἷ καὶ βασάνοις ὑποκείσονται,** "you will of course take care that only such persons are appointed to assist these superintendents as are in a position to stand the test" (Edd.), and the curious magical spell, P Lond 125 *verso*[18] (v/A.D.) (= I. p. 124), for transforming a goddess into an old woman who shall declare—**ἐγώ σοι ὑπηρετήσω.**

(b) c. dat. rei—P Ryl II. 153[11] (A.D. 138–161) **ὑπηρετήσας πράγμασι ἡμῶν καὶ ὠφέλιμος ἡμῖν,** "has been of service in our affairs and useful to us," P Oxy I. 86[14] (A.D. 338) **ν]αυτὴν παρασχεῖν . . . ὑπὲρ τοῦ δύνασθ[αι α]ὐτὸν [ὑπη]ρετήσασθαι τῇ δημοσίᾳ σιτ̣[ο]πο̣ί̣ᾳ̣,** "to provide a boatman who shall help in the service of the public corn-supply" (Edd.).

See further P Oxy VI. 929[5] (ii/iii A.D.) **εἰδὼς σου τὸ [σ]πουδεον** (*l.* **σπουδαῖον**) **τὸ πρὸς πάντας καὶ νῦν ἓν τοῦτό με ὑπηρετήσεις,** "knowing your goodness to all, I ask you now to do me this one service" (Edd.), P Grenf II. 77[34] (iii/iv A.D.) (= *Selections*, p. 122) **π]ᾶν οὖν ποιήσετε ὑπηρετῆσαι τὸν μέλλοντα ἐνεγκ[εῖ]ν τὸ σῶμα ἐν ψωμίοις,** "you will take every care therefore to entertain with delicacies the man who is to convey the body"—with reference to certain funeral arrangements.

For the subst. **ὑπηρεσία** it must be sufficient to cite the following miscellaneous exx.—P Tebt II. 302[30] (A.D. 71–2) **ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας καὶ ὑπηρεσίας,** "performing the services and ceremonies of the gods," *ib.* 393[12] (A.D. 150) appointment of Harpalus as guard on the

desert canal—**ποιοῦντα πᾶσαν τὴν ὑπηρε[σία]ν καὶ [ὑδροφ]υλακίαν,** "performing all the duties and watching of the water" (Edd.), P Oxy XVII. 2123[9] (nomination to office—A.D. 247–8) **ε[ἰσ]δίδομεν εἰς ὑπηρεσίαν,** "we present for service as assistant" (Ed.), P Ryl II. 238[12] (A.D. 262) **ὃ εἶχαν βουρδωνάριον εἰς ἐμὴν ὑπηρεσίαν κατέσχον,** "I have kept for my own use the mule which they had" (Edd.), P Flor II. 157[7] (iii/A.D.) arrangements for the supply of bread and **τὴν ἄλλην ὑπηρεσίαν** for workmen that **ὑπηρετούμενοι** they may work with alacrity **ἔχοντες τὸ ἀμέριμνον τῶν τροφῶν,** and P Oxy I. 92[2] (A.D. 335?) **παράσχες εἰς ὑπηρεσίαν τῆς γεουχ(ικῆς) οἰκίας οἴνου νέου κεράμια δέκα,** "provide for the service of the landowner's house ten jars of new wine."

ὑπηρέτης.

The variety of uses of **ὑπηρέτης** connected with the general idea of "service" may again be illustrated from the papyri—P Hal I. 1[47] (mid. iii/B.C.) **ἐνγύος μὲν παρ' αὐτοῦ λαμβανέτω ὁ πράκτωρ ἢ ὁ ὑπηρέτης παραμονῆς,** P Tebt I. 45[5] (B.C. 113) **ὑπηρέτου γεωργῶν τῶν ἐκ τῆς αὐτῆς (Κερκεοσίρεως),** "assistant of the cultivators of the said (Kerkeosiris)," P Oxy II. 259[13] (A.D. 23) **διὰ Βίλλου διοικητικ[οῦ] ὑπηρέτ[ου,** "through Billus, assistant to the dioecetes," P Fay 26[20] (A.D. 150) **Σαραπίων ὑπηρέτης** ("clerk") **μεταδέδωκα Φαμ(ενὼθ) β̄,** P Oxy VI. 899[50] (A.D. 200) **ὑπηρέτης ἐπή[ν]εγκα,** "I, assistant, have brought the petition," P Oxy I. 65[2 ff.] (iii/A.D.) **παράδοτε τῷ ἀποσταλέντι ὑπηρέτ[ῃ] Παχοῦμιν . . . ὅρα μὴ κατάσχητε τὸν ὑπηρέτη⟨ν⟩,** "deliver up to my officer whom I have sent Pachoumis. See that you do not detain the officer" (Edd.), and inscribed on a pillar in the market-place of Magnesia the words **τόπος ὑπηρετῶν οἰκοδόμων ἐπὶ Πωλλίωνος κτλ.** (*Magn* 239—time of Hadrian?): see Thieme, p. 33, where the common use of **ὑπηρέτης** as a cult-title along with **διάκονος** and **μάγειρος** is noted in illustration of Lk 4[20]. In the same connexion Plummer (*ICC ad l.*) cites from Schürer *Geschichte* ii. p. 441, n.[42] (= *HJP* II. ii. p. 66 f.) a Roman epitaph to a Jew who held a similar office—

> **Φλαβιος Ιουλιανος υπηρετης**
> **Φλαβια Ιουλιανη θυγατηρ πατρι**
> **Εν ειρηνη η κοιμησις σου.**

ὕπνος.

For the significance of visions granted in sleep (cf. Gen 28[10 ff.], 1 Kingd 3[5 ff.]), we may note the important PSI IV. 435[5] (B.C. 258–7) (= Deissmann *LAE*[2], p. 153), where a certain Zoilus writes to his friend and patron Apollonius—**ἐμοὶ συμβέβηκεν θεραπεύοντι τὸν θεὸν Σάραπιν περὶ τῆς σῆς ὑγιείας . . . τὸν Σάραπίμ μοι χρημα[τίζει]ν πλε[ον]άκ[ι]ς ἐν τοῖς ὕπνοις, ὅπως ἂν διαπλεύσω πρὸς σὲ καὶ ἐμ[φανίσω σοι τοῦτ]ο[ν] τὸ[ν] χρηματισμόν,** "it happened to me, while serving the god Sarapis for thy health . . ., that Sarapis warned me many a time in sleep that I should sail over to thee and signify to thee this answer": cf. P Par 45[6] (B.C. 153) (= Witkowski[2], p. 85, *UPZ* i. p. 329) **ὁρῶ [[τον]] ἐν τῷ ὕπνῳ τὸν δραπέδην Μενέδημον ἀντικείμενον ἡμῖν,** P Lond 121[410] (iii/A.D.) (= I. p. 97) **εἰδέτω μοι . . . ἐν τοῖς ὕπνοις,** a spell for making a person talk in his sleep. From the inscrr. we may cite *OGIS* 610[7] (vi/A.D.) from above the door of a church dedicated to S. George in Syria **Γεωργίου . . . τοῦ φανέντος αὐτῷ Ἰωάννῃ οὐ καθ' ὕπνον, ἀλλὰ φανερῶς.**

In the private letter Preisigke 4317[3] (*c.* A.D. 200) the writer complains to his correspondent—**ὕπνος οὐ[κ] ἔρχεταί μοι διὰ νυκτὸς χάρειν τῆς σῆς ⟨⟨σ⟩⟩απροεραίσει** (*l.* **ἀπροαιρέσεως,** "inconsiderateness"). For the metaph. use applied to death see the sepulchral inscr. *Kaibel* 433 (ii/A.D.) beginning—**ὕπνος ἔχει σε, μάκαρ.** The verb is seen in such passages as BGU IV. 1141[35] (B.C. 14) **μή τις ἔξω ὕπνωκε,** and P Meyer 19[4] (ii/A.D.) (as read by Wilcken, *Archiv* vi. p. 407) **ὕπνωσα εἰς Χῦσιν** (= **ἐν Χύσει,** name of a village).

ὑπό.

1. c. gen. = "by" (a) of person or thing after passive verbs; P Hib I. 34[1] (B.C. 243–2) **Ἀντίγονος ἀδικοῦμαι ὑπὸ Πάτρωνος,** "I, Antigonus, am unjustly treated by Patron," P Giss I. 41[ii.1] (beginning of Hadrian's reign) (= *Chrest.* I. p. 30) **οὐ γὰρ μόνον ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]άπασιν ἀμεληθέντα τυγχ[άνει,** and P Grenf II. 73[10] (late iii/A.D.) (= *Selections*, p. 118) **τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὄασιν ὑπὸ τῆς ἡγεμονίας,** "Politike who was sent into the Oasis by the government."

(b) after neuter verbs or active verbs which carry a passive meaning: P Oxy II. 239[9] (A.D. 66) **ὀμνύω . . . μηδεμίαν λογείαν γεγονέναι ὑπ' ἐμοῦ ἐν τῇ αὐτῇ κώμῃ,** "I swear that I have levied no contributions for any purpose whatever in the said village" (Edd.), P Amh II. 78[4] (A.D. 184) **βίαν πάσχων ἑκάστοτε ὑπὸ Ἑκύσεως,** "I am constantly suffering violence from Hekusis" (Edd.) (cf. Mt 17[12]), and *Preisigke* 1209 **Ἀπολλώνιος . . . ἐτελεύτησεν ὑπὸ σκορπίου.**

For further exx. of **ὑπό** denoting *cause*, cf. P Tebt I. 44[21] (B.C. 114) **ὑ[πὸ τ]ῶν πληγῶν κινδυν[εύω]ι τῶι ζῆν,** "in consequence of the blows my life is in danger" (Edd.), P Par 26[9] (B.C. 162) (= *UPZ* i. p. 247) **ὑπὸ τῆς λιμοῦ διαλυόμεναι,** and *ib.* 47[25] (*c.* B.C. 152–1) (= *UPZ* i. p. 332, *Selections* p. 23) **οὐκ ἔστι ἀνακύψαι με πόποτε ἐν τῇ Τρικομίαι ὑπὸ τῆς αἰσχύνης,** "it is not possible ever to look up again in Tricomia for very shame."

2. c. acc. in the sense of "under," "subject to": P Hib I. 44[2] (B.C. 253) **περὶ τῶν μαχίμων τῶν ὄντων ἐν τοῖς ὑπὸ σὲ τόποις,** "concerning the native soldiers in the districts under you" (Edd.), PSI IV. 384[2] (B.C. 248–7) **τῶν ὑπὸ σὲ τὴν ὑικὴν πραγματευομένον** (= **-ένων**), P Petr II. 46(*b*)[1] (B.C. 200) **οὔπω ὑπὸ ἱππάρχην,** "not yet under a cavalry colonel," P Tebt I. 5[2] (B.C. 118) **τοὺς ὑ[πὸ] τὴ[ν βασιλήαν π]άντας,** P Oxy I. 60[8] (A.D. 323) **τοῖς ὑπὸ Οὐαλεριανὸν πραιπόσιτον νυνὶ ἐκῖσε διατρίβουσι,** P Amh II. 139[3] (A.D. 350) **τοῦ ὑπὸ σὲ πάγου,** "the pagus under your jurisdiction," and P Grenf II. 97[3] (vi/A.D.) **τοῦ ὑπὸ σὲ κτήματος.**

Note also the construction, said to be of Egyptian origin (Thumb *Hellen.* p. 124), by which **ὑπό** is used of the "lading" of an animal, e.g. Fay *Ostr* 14[2] (A.D. 1) **ὑπ(ὸ) κριθ(ὴν) ὄνον ἕνα,** "one ass laden with barley," Meyer *Ostr* 81[2] (A.D. 23) **ὑπ(ὸ) λαχανό(σπερμον) ὄνον ἕνα,** "one ass laden with vegetable seed," BGU I. 248[26] (A.D. 70–80) **ὀνάριον ὑπὸ τρίχωρο(ν) οἴνου,** "an ass laden with three chores of wine," and P Tebt II. 423[17] (early iii/A.D.) **κτήνη ὑπὸ χόρτον,** "the animals laden with hay."

3. Ὑπό is used of time = "about," only in Ac 5^{21} in NT, cf. P Tebt I. 50^{18} (B.C. 112) **ὑπὲρ ὧν ὑπὸ τὸν καιρὸν παρα-λαβὼν σέ τε καὶ Ὧρον**, "I therefore at the time took you and Horus" (Edd.), and PSI II. 156^{7} (iv/A.D.?) **ὑπὸ δὲ τὴν ὥρα[ν.**

4. For the construction with the acc. cf. also such miscellaneous exx. as P Oxy I. 94^{12} (A.D. 83), price received for slaves **ἤτοι ὑφ' ἓν ἢ καθ' ἕνα,** "for one or both of them," *ib.* III. 494^{5} (A.D. 156) a Will in which an owner sets free certain slaves **ὑπὸ Δία Γῆν Ἥλιον**, "under sanction of Zeus, Earth and Sun" (Edd.), similarly *ib.* I. 48^{6} (A.D. 86) and 49^{8} (A.D. 100), both as amended, P Giss I. 47^{24} (time of Hadrian) (= *Chrest.* I. p. *383*) **τῆς πεμφθείσης σοι ὑπὸ τὰ ζῴδια ξυλίνης θήκης**, where the editor understands the reference to be to a wooden box set off with figures of small beasts, P Oxy I. 76^{14} (A.D. 179) **ἔχων ὑφ' ἑαυτὸν πρὸς οἴκησιν**, "owning as a place of residence," and P Ryl II. 238^{10} (A.D. 262) **κτηνύδριον δὲ αὐτοῖς ἓν γοργὸν τῶν ὑπὸ σὲ παράσχες**, "give them one spirited donkey from those in your charge" (Edd.).

5. c. dat. This construction, though common in the classical historians, is unknown to the NT, but may be illustrated from our sources, e.g. *OGIS* 54^{20} (*c.* B.C. 247) **τὴν λοιπὴν (γῆν) πᾶσαν ἕως Βακτριανῆς ὑφ' ἑαυτῶι ποιη-σάμενος**, P Petr III. 7^{24} (B.C. 238–237) **ὑπὸ γεννείοι**, P Giss I. 11^{5} (A.D. 118) (= *Chrest.* I. p. *523*) **ἐπεστάλην εἰς τὸν ὑπό σοι νομὸν μόνος**, P Oxy IV. 708^{3} (A.D. 188) **τοῦ] καταχθέντος γόμου ἐκ τοῦ ὑπὸ σοὶ νομοῦ**, "the cargo dispatched from the nome under you" (Edd.), and P Ryl II. 87^{2} (early iii/A.D.) arourae covered **ὑπ' ἄμμῳ.**

The monographs by Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

ὑποβάλλω

in the rare sense of "suborn" is found in the NT only in Ac 6^{11}, where Field (*Notes*, p. 113) cites from Stephanus Appian *B.C.* i. 74 **ἐπὶ δὲ τούτοις, ἐς ὑπόκρισιν ἀρχῆς ἐννόμου, μετὰ τοσούσδε φόνους ἀκρίτους ὑπεβλήθησαν κατήγοροι τῷ ἱερεῖ τοῦ Διὸς Μερόλᾳ.** For a somewhat similar use of **ὑπόβλητος**, cf. P Oxy II. 257^{42} (A.D. 94–5) **ὀμν[ύω] . . . εἶνα[ι ἐκ τῆς] Ἰσιδώρας τὸν Θεογένην. [. . . . . .] καὶ μὴ θέσει μ[ηδ]ὲ ὑπόβλητο[ν**, "I swear that Theogenes is the son of Isidora, and neither adopted nor supposititious" (Edd.), similarly *ib.* X. 1266^{34} (A.D. 98), and *ib.* XIV. 1630^{9} (A.D. 222?) **Ἰσιδώρου ὑποβλήτῳ χρησαμένῳ(= -ένου) [ὀνόματι?**, "Isodorus using a false name." In Gnomon 70 (= BGU V. p. 28) **ὑπόβλητοι** refers to "dummy" persons.

Ὑποβάλλω in the more literal sense of "subject," "submit," occurs in P Oxy XII. 1468^{7} (*c.* A.D. 258) **τοῖς κακουργεῖν προχείρως ἔχουσιν τέχνῃ . . . τοῖς ἐκ τῶν νόμων ὡρισμένοις ἐπιτειμίοις ὑποβάλλει ἡ σὴ εὔτονος καὶ περὶ πάντα ἀκοίμητος πρόνοια**, "the wicked designs of those who are ready to commit crimes by artifice are subjected to the decreed penalties of the laws by your active and in all cases unresting vigilance" (Edd.), *ib.* VIII. 1101^{25} (A.D. 367–70) **ἐὰν δὲ ᾖ] βουλευτής, δημεύσει ὑποβάλλω**, "and if he is a senator, I subject him to confiscation of property" (Ed.).

For the meaning "suggest," "prompt," cf. *ib.* XVI. 1837^{8} (early vi/A.D.) **ὑποβάλλι τῷ μεγαλοπρε(πεστάτῳ)**, "he is suggesting to his magnificence" (Edd.). From this it is an easy transition to "nominate," as in *ib.* VI. 900^{6} (A.D. 332) **ὑποβληθέντος ἔτι εἰς κονδουκτορίαν**, "being nominated besides as contractor," and [8] **ὑπὲρ τῶν ἐνιαυσίως εἰς τοῦτο ὑπ[ο]βαλλομένων**, "on behalf of the annual nominees to this office."

ὑπογραμμός,

"writing-copy," and hence "example" in 1 Pet 2^{21}, its only NT occurrence. We can cite no ex. of the word from our sources, but **ὑπογραφή**, and **ὑπογράφω** are very common, e.g. P Hib I. 51^{1} (B.C. 245) **ὑπογέγρ[απται] τῆς . . . ἐπι-στολῆς . . τἀντίγραφ[ον**, followed by a copy of the letter, and P Goodsp Cairo 3^{8} (iii/B.C.) (= Witkowski *Epp.*^{2} p. 47) **Αἰγυπτιστὶ δὲ ὑπέγραψα, ὅπως ἀκριβῶς εἰδῆις**, with Witkowski's note, and the note by Wilcken in *Archiv* iii. p. 113 f. See also Deissmann *BS* p. 250. The formation in-**μός** is discussed *s.v.* **ἁρπαγμός.**

ὑπόδειγμα.

For **ὑπόδειγμα**, "example," as in Jas 5^{10}, cf. BGU III. $747^{ii, 13}$ (A.D. 139) **ὑπόδιγμα ἀπειθίας**, *Priene* 117^{57} (i/B.C.) **πολί]του καλὸν ὑπόδειγμα [παραστήσας**, *OGIS* 383^{218} (mid. i/B.C.) **νομίζω τε αὐτοὺς καλὸν ὑπόδειγμα μιμήσασθαι**, *Kaibel* 435^{2} **καλῶν ὑπόδειγμα φιλάνδρων**, and Aristeas 143 **χάριν δὲ ὑποδείγματος**, "for the sake of illustration."

The word is used of a "specimen" in BGU IV. 1141^{43} (B.C. 14) **πρὸς ὃ ἔδειξέ σοι ὑπόδειγμα**, and P Fay 122^{16} (*c.* A.D. 100) **ἔπεμψά σοι ὑποδείγματα μεγάλων τεσσαρά-κοντα**, "I sent you forty specimens of the large sort" (Edd.: cf. Olsson, p. 180). On the use in common Greek of **ὑπόδειγμα** for **παράδειγμα**, see Rutherford *NP* p. 62.

ὑποδείκνυμι,

(1) "point out," "show": P Tebt I. 28^{15} (*c.* B.C. 114) **ἀξιοῦμεν ἐμβλέψαντα εἰς τὰ ὑποδεδειγμένα**, "we beg you to look into the matters indicated" (Edd.), BGU IV. 1138^{5} (B.C. 18) **ἐκ τῶν ὑποδειχθέντ(ων) σοί.**

(2) "inform," "warn" (Mt 3^{7}, Lk 3^{7}): P Goodsp Cairo 4^{12} (ii/B.C.) (= *Selections*, p. 25) **χαριεῖ οὖν ἀκούσας αὐτοῦ καὶ περὶ ὧν παραγέγονεν ὑποδείξας**, "please therefore give him a hearing, and inform him regarding those things he has come about," P Oxy IV. 743^{38} (B.C. 2) **ἵνα αὐτῷ αὐτὰ ταῦτα ὑποδίξω**, "in order to inform him of this," BGU II. 417^{13} (ii/iii A.D.) **ὑποδείξας αὐτῷ π[ε]ρὶ ἐνοικίου κοφίνων**, and Aristeas 112 **διὰ τὸ καλῶς ἡμῖν τὸν Ἐλεάζαρον ὑποδεδει-χέναι τὰ προειρημένα**, "because Eleazar has given us an admirable exposition of the principles just mentioned" (cf. 2 Chron 15^{3}A).

ὑποδέχομαι.

Hort's translation of **ὑποδεξαμένη**, "hospitably entertained," in Jas 2^{25} is supported by the use of the verb in *Michel* 159^{6} (B.C. 127–126), where a gymnasiarch is praised because **ὑπεδέξατο τοὺς ἀλειφομένους πάντας**, "he entertained all who were in training"; cf. *ib.* $1010^{16, 38}$ (beg. i/B.C.) **ὑπεδέξατο τὴν σύνοδον ἐκ τῶν ἰδίων.** For exx. from the papyri see P Bilabel 48^{2} (B.C. 126) **εὔχομαι δὲ τοῖς θεοῖς,**

ἵν' ὑγιαίνοντά σε ὑποδέξωμαι κατὰ πολλοὺς τρόπους, P Oxy XIV. 1643[12] (A.D. 298) to bring a charge πρὸς τοὺς ὑποδεξ-[μένους αὐτὸν] καὶ αἰτεῖσθαι ἐκδικείαν, "against those who harboured him (*sc.* a fugitive slave), and demand satisfaction," and *ib.* XII. 1408[23] (*c.* A.D. 210–14) τὸ? τοὺς λῃστὰς κα]θαι[ρ]εῖν χωρὶς τῶν ὑποδεχομένων μὴ δύνασθαι πᾶ[σι φανερόν, "that it is impossible to exterminate robbers apart from those who shelter them is evident to all" (Edd.), cf.[25. 26].

For the more general sense "receive," cf. *ib.* 1412[10] (*c.* A.D. 284) τῶν πλοίων ἤδη τῶν ὑπ[ο]δεχομένων τὰ εἴδη ἐφορμούντων, "the boats to receive the supplies are already at anchor" (Edd.), and for the subst. ὑποδοχή, "amount received" in connexion with taxes, see P Lond V. 1667[3] (early vi/A.D.) with the editor's note, and for ὑποδοχεῖον, "a receptacle," see P Petr II. 20[iv. 4] (B.C. 252) λέμβου . . . ἐν τῶι βα(σιλικῶι) ὑποδοχίωι, "boat in the Royal dock," BGU I. 301[11] (A.D. 151) ἀρούρας . . ἐν αἷς οἰκόπεδα καὶ ὑποδοχῖ (*l.* ὑποδοχεῖα), and the numerous exx. cited *ad* P Hamb I. 67. Ὑποδέκτης, "steward," is seen in P Oxy I. 136[15] (A.D. 583): cf. *Archiv* ii. p. 260 f. For the meaning "collector of taxes" in late Greek, cf. P Grenf II. 94[5] (vi/vii A.D.) ὑποδέκτῃ Ἑρμουπόλεως.

ὑποδέω,

"bind under": mid. "put on," especially of foot-gear, as in P Lond 121[729] (iii/A.D.) (= I. p. 107) ὑποδησάμενος Λύκια ὑποδήματα: cf. Eph 6[15].

ὑπόδημα,

"shoe," "sandal": P Goodsp Cairo 30[xxxi. 14] (A.D. 191–2) ὑ(πὲρ) τιμ(ῆς) ὑποδ(ημάτων), P Oxy VI. 936[25] (iii/A.D.) ἔνε⟨γ⟩κόν μοι . . ὑπόδημα, "send me some(?) shoes" (Edd.), PSI I. 50[6] (iv/v A.D.) παρασχεῖν τῷ ταυρελάτῃ τὸ δέρμα καὶ τὸ ὑπόδημα, and from the inscrr. *Syll* 560 (=[3] 338)[25] (iv/iii B.C.) μηδὲ ὑποδήματα ἐσφερέτω, "let him not take shoes" into the sacred enclosure, and similarly *ib.* 653 (=[3] 736)[22], where in the regulations regarding the Andanian mysteries it is enacted that in the processions the sacred women are not to wear ὑποδήματα εἰ μὴ πίλινα ("made of felt") ἢ δερμάτινα ἱερόθυτα.

ὑπόδικος.

For the forensic ὑπόδικος = "answerable to," "bring under the cognizance of," rather than "guilty before," as in Rom 3[19], cf. *Michel* 1009[86] (*c.* B.C. 275) ἐὰν δέ τις πα]ρὰ ταῦτα ποιῆι, ὑπόδικος ἔστω ἐν Ἀμφικ[τί]οσιν, and *ib.* 1357[39] (B.C. 300–299) ὑπόδικος ἔστω Διόδωρος ἐάν τι π[ροσ]οφείλει τῆς μισθώσεως. See also P Hal I. 1[101] (mid. iii/B.C.) ὁ δὲ μ[ὴ ποιῶν κατὰ τὰ γεγραμ]μένα ὑπόδικο[ς ἔσ]τω τοῦ βλάβους (τῶι ἀδικουμένωι), and P Fay 22[9] (i/A.D.) where, amongst other Ptolemaic marriage enactments, certain officials are held answerable—ο[ἱ]πόδικοι (*l.* ὑπόδικοι) ἔσ[τωσαν—apparently for the dowry.

ὑποζύγιον,

"a beast of burden," confined in the LXX and NT (Mt 21[5] LXX, 2 Pet 2[16]) to a he-ass, cf. P Cairo Zen I. 59075[4] (B.C. 257) (= Deissmann *LAE*[2], p. 162) ἀπέσταλκα . . τὸν παρ' ἡμῶν . . [ἄγοντα τὸν δεῖνα] ἵππους δύο . . . ὑποζύγια ['A]ραβικὰ λευκὰ δύο . . ., "I have sent N.N., one of our men, bringing two horses, two white Arabian asses . . ." (Deissmann), and P Hib I. 34[3, 5] (B.C. 243–2), and 73[9] (same date), where ὑποζύγιον and ὄνος are interchanged. See also P Petr III. 26[5] (iii/B.C.) βοῦς ἢ ὑποζύγιον ἢ πρόβατον, and other exx. in Mayser *Gr.* II. i. p. 31.

The reference may be more general in such passages as PSI IV. 359[6] (B.C. 252–1) ὑποζύγια καὶ σάκκους, P Lille I. 13[2] (B.C. 244–3) ὑποζυγίων πεντήκοντα ἐφεστηκότων, and P Tebt II. 92[13] (late ii/B.C.) ἐντ[εῦθ]εν κατάγεται δι' ὑποζυγίων, "(the corn) is thence transported by beasts of burden" (Edd.).

ὑποζώννυμι,

"undergird," "frap" a ship (Ac 27[17]): see Hastings *DB* v. p. 367. For the subst. ὑποζώνη, "a girdle," cf. BGU III. 717[10] (A.D. 149) (see *Berichtigungen*, p. 4) ὑποζώνην ὀναγρί(νην) μίαν, *ib.* 816[24] (iii/A.D.) ζεῦγος ὑποζωνῶν, and for the form ὑπόζωνον, not in LS[8], P Hamb I. 10[25] (ii/A.D.) ζμαράγδινον ὑπόζωνον καὶ πάλλιον. Ὑπόζωμα is found in *Syll* 537 (=[3] 969)[74] (B.C. 347–6) μεσόμνας ("shafts"), ἐφ' ὧν κείσεται τὰ ὑποζώματα καὶ τἆλλα σκεύη: see Dittenberger's note.

ὑποκάτω,

"below," "under," "underneath," as prep. c. gen., P Petr III. 37(*b*)[ii. 2] (iii/B.C.) ὑποκά[τω τοῦ παλαιο]ῦ χώμ[α]τ[ος, P Lond 46[348] (iv/A.D.) (=I. p. 76) ὑποκάτω τοῦ κρίκου, and P Oxy VI. 922[21] (vi/vii A.D.) τὸ φοράδιν τὸ ἀποθανὸν ὑποκάτω Μηνᾶ μειζοτέρ(ου), "the mare which died belonged to Menas the official" (Edd.). See also PSI V. 488[10] (B.C. 258–7) τὰ ἐπάνω τ[ῆς?] Ἡφαίστου κρηπῖδος καὶ τὰ ὑποκάτω, P Tebt I. 106[19] (B.C. 101) ἡ ἐπάνωι ἢ ἡ ὑποκάτωι γῆι, and P Lond 46[230] (iv/A.D.) (= I. p. 72) τὸ ὑποκάτω.

ὑποκρίνομαι.

With this verb = "feign," "pretend," in Lk 20[20], cf. Pss. Sol. iv. 22 ἐκκόψειαν κόρακες ὀφθαλμοὺς ἀνθρώπων ὑποκρινομένων, "let ravens peck out the eyes of the men that work hypocrisy" (Ryle and James).

ὑπόκρισις.

For the literal meaning "play-acting" cf. M. Anton. xi. 1 where ὑποκρίσεως is placed between ὀρχήσεως and τῶν τοιούτων. The word is found in the LXX (2 Macc 6[25]) and the NT only in its metaph. sense: cf. Pss. Sol. iv. 7 ἐξάραι ὁ θεὸς τοὺς ἐν ὑποκρίσει ζῶντας μετὰ ὁσίων, "let God destroy them that live in hypocrisy in the company of the saints" (Ryle and James).

ὑποκριτής,

again only metaph. in LXX (Job 34[30], 36[13]) and NT. For the lit. meaning "play-actor" we may cite from the inscrr. *Syll* 709 (=[3] 1089)[5] (B.C. 307–6) ὑποκριτὴς τραγωι-δοῖς ἐνίκ[α, and from the papyri P Cairo Zen I. 59004[44] (a flour account—B.C. 259?) Κλέωνι ὑποκριτῆι ἀλεύρων ἀρ(τάβη) ᾱ. See also Aristeas 219.

ὑπολαμβάνω.

The derived meaning "take up in the mind," "assume," "suppose," which this verb has in Lk 7[43], Ac 2[15], may be illustrated from such passages as P Cairo Zen II. 59251[3] (B.C. 252) **ὑπελαμβάνομεν ταχέως παρέσασθαι πρὸς ὑμᾶς,** P Tebt I. 15[16] (B.C. 114) **καλῶς ἔχειν ὑπελάβομεν διασαφῆσαι ἵ[ν' εἰ]δῇς,** "therefore I thought it well to report the matter for your information" (Edd.), P Grenf II. 36[10] (B.C. 95) **ὑπελαμβάνοσαν φονευθήσεσθαι,** "they expected to be killed," and P Fay 124[25] (ii/A.D.) **μὴ γὰρ ὑπολάβῃς τ[ὴ]ν μητέραν σου περὶ τούτων [τ]ρέμειν,** "do not suppose that your mother has any alarm about this course" (Edd.).

For the more literal "take up and carry away" (cf. Ac 1[9]), see CPR I. 1[21] (A.D. 83–4) **ὅτι δ' ἂν τούτων παραβῆι ἡ Πτολεμ]αῖς ἀποτίσ[εται τῷ Μάρωνι παρ]αχρῆμα ὃ ὑπείληφεν . . . κεφαλαῖον μεθ' ἡμιολίας,** and BGU III. 709[19] (time of Anton. Pius) **ἀποτισάτω ἃς ὑπείληφεν δραχμάς.**

ὑπολαμπάς.

In Ac 20[8] D substitutes for **λαμπάδες** the exceedingly rare word **ὑπολαμπάδες,** on which see a note by H. Smith in *Exp T* xvi. p. 478. The story of Phylarchus (iii/B.C.—*ap.* Athenaeus 536 E) of a gouty King who **κατεῖδε διά τινων ὑπολαμπάδων τοὺς Αἰγυπτίους παρὰ τὸν πόταμον ἀριστοποιουμένους,** "saw through certain windows Egyptians picnicing by the river," and wished that he were one of them, is the only authority in LS[8] for the word, but we can add an inscr. from Delos *Syll* 588[219] (*c.* B.C. 180) where money is paid **ἐπισκευάσαντι τὸ κλεῖθρον τῆς ὑπολαμπάδος Εὐ[κρ]άτει,** the translation "window" being again consistent with the context. On the whole, however, there seems no sufficient reason for setting aside the ordinary reading **λαμπάδες** in Ac *l.c.*: "many lamps" may readily exercise a soporific tendency.

ὑπόλειμμα,

(or **ὑπόλιμμα,** WH), "remnant." This NT ἅπ. εἰρ. (Rom 9[27]) occurs in a broken context in a wine account, PSI VII. 860[8] (iii/B.C.).

ὑπολείπω,

"leave behind," "leave remaining": P Petr II. 11(1)[6] (iii/B.C.) (= *Selections*, p. 8) **ἀπὸ τούτου τὸ μὲν ἥμυσυ εἰς τὰ δέοντα ὑπελιπόμην,** "half of this I have kept by me for necessaries," P Hib I. 45[16] (B.C. 257) **ὅπως μηθὲν ὑπολείψεσθε ἐν αὐτῶι,** "in order that you shall not have anything owing from him," *ib.* 50[4] (*c.* B.C. 257) **σὺ [ο]ὖν ὑπολιπόμενος σαυτῶι ταύτην τὴν ὄλυραν,** "do you therefore leave this olyra for yourself" (Edd.), P Cairo Zen III. 59327[83] (B.C. 249) **ὑπολιποῦ τόπον,** "leave a space," P Tebt II. 288[14] (A.D. 226) **μηδεμιᾶς προφάσεως ὑμεῖν ὑπολειπομένης,** "no pretext being left to you," P Oxy VI. 886[20] (iii/A.D.) (= *Selections*, p. 112) **τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγνωτι,** "read that which is left at the last," and PSI I. 76[6] (A.D. 574–8) **ἡ ὑπολειφθεῖσά μοι ἀκίνητος οὐσία.**

For the adj. **ὑπόλοιπος,** see P Oxy VI. 902[8] (*c.* A.D. 465) **τὸ ὑπόλοιπον τῶν ἐμῶν ζῴων,** "the remainder of my kine," Preisigke 5298[3] (Byz.) **τὸ ὑπόλοιπον τῶν χωρίων αὐτῆς.**

ὑπολήνιον,

denoting the "lower trough" or "pit" into which the juice ran from the **ληνός** (cf. Mk 12[1]) occurs in a iv/A.D. account, P Oxy XIV. 1735[5] **ὑ̣πολήνια δι(πλο)κ(έραμον) ᾱ.**

ὑπολιμπάνω,

"leave behind." For this Ionic form of **ὑπολείπω** in 1 Pet 2[21] cf. P Hib I. 45[13] (B.C. 257) **τὰ λοιπὰ πειρᾶσθε συνάγειν καὶ μὴ ὑπολιμπάνεσθε,** "try to levy the rest and do not leave any arrears," and PSI IV. 392[4] (B.C. 242–1) **ὃ ὑπελιμπανόμεθα [κερ]μάτιον.**

ὑπομένω.

For the trans. use of this verb "bear up," "endure," cf. PSI IV. 435[11] (B.C. 258–7) (= Deissmann *LAE*[2], p. 153) **π̣ρ̣οσευξάμενος δ[ὲ] αὐ[τῶι, ἐ]ά̣[μ με] ὑγιάσηι, διότι ὑπομενῶ τὴν λειτο[υργ]ίαν,** "but having prayed to him, if he would heal me, I said that I would endure my ministry," P Oxy II. 237 viii. 38 (A.D. 186) **δίκην ὑπομενοῦσι τὴν προσήκ̣ο̣υσαν,** "will suffer the due penalty of their disobedience" (Edd.), P Hamb I. 22[2] (Christian—iv/A.D.) **ὃς κακὰ πόλλ' ὑπέμεινε μιῆς ἐπίηρα θυγάτρος,** "who suffered many ills for the sake of his only daughter," P Oxy IX. 1186[4] (iv./A.D.) **τὸ τὴν διὰ τῶν ἱμάντων . . . αἰκείαν ὑπομένειν ἐστὶν μὲν καὶ ἐπὶ τῶν δουλικὴν τύχην εἰληχότων ἀνιαρόν,** "subjection to the punishment of scourging is even for those of servile estate lamentable" (Edd.), cf. [7] **τοιαύτην ὕβρειν ὑπομένειν,** and *ib.* VI. 904[5] (v/A.D.) **αὐτὸν τὸ ἀζήμιον πληροῖν τοῖ[ς] τὴν βλάβην ὑπομένουσιν,** "that he would himself make up the loss to those who suffered injury" (Edd.).

The intrans. meaning "stay behind" (as in Lk 2[43], Ac 17[14]) is seen in P Petr III. 43(3)[14] (iii/B.C.) **διὰ τὸ Θεόδωρον ἀξιῶσαί με ὑπομεῖναι [ἕως Π]αῦνι ῑ̄,** "because Theodorus directed me to remain till the 10th of Pauni" (Edd.), and PSI IV. 322[4] (B.C. 266–5) **ὑπόμεινον οὖν ἑῳ̣[ς ἂν] παραγένηται** (*sc.* **τὸ πλοῖον**).

Further exx. of the verb are—P Fay 11[21] (*c.* B.C. 115) **ο]ὐχ ὑπομένει ἑκουσίως ἀποδιδόναι,** "he persistently refuses to pay voluntarily" (Edd.), P Amh II. 139[20] (A.D. 350) **ἡμεῖς αὐτοὶ τὸν ὑπὲρ αὐτοῦ λόγον ὑπομενοῦμεν,** "we ourselves will be answerable for him" (Edd.), a similar formula in P Lond 974[10] (A.D. 305–306) (= III. p. 116), and from the inscrr. *OGIS* 484[38] (ii/A.D.) **ὥστε μὴ τὴν τοῦ ὀμνύναι ἀνάγκην ὑπομένειν.**

ὑπομιμνήσκω,

"remind": cf. P Hib I. 49[11] (*c.* B.C. 257) **παρὰ Φίλωνος τοῦ Λυσανίου ὑπόμνησον ὅπως ἂν λάβηι τὰς ἐλαίας τὰς καλ̣ά̣ς,** "remind him that he is to receive from Philon son of Lysanias the fine olives" (Edd.), P Cairo Zen I. 59132[3] (B.C. 256) **νῦν δὲ καλῶς ἔχ[ειν ὑ]πέλαβον ὑπομνῆσαί σε,** P Lond 33[23] (B.C. 161) (= I. p. 20, *UPZ* i. p. 239) **ὑπομνήσαντά σε εὐκαίρως,** P Tebt II. 423[2] (early iii/A.D.) **ἄλλοτέ σοι ἔγραψα ὑπομιμνήσκων περὶ τῶν ἔργων,** "I have written to you on other occasions to remind you about the work," P Oxy XVII. 2152[4] (iii/A.D.) **καλῶς ποιήσεις ὑπομνήσας αὐτὸν ἐν τάχει μοι ἀντιγράψαι,** "you will do well to remind him to reply to me quickly," and *ib.* I. 125[17] (A.D. 560) **συγχωρήσω αὐτὴν ὑπομνησθῆναι παρ'**

οἱουδήποτε προσώπου ὑπὲρ ἐμοῦ, "I should permit you to be reminded of your suretyship for me by any person whatsoever" (Edd.).

ὑπόμνησις,

"remembrance," especially as prompted from without (see Ellicott *ad* 2 Tim 1^5): cf. P Oxy XII. 1593^6 (iv/A.D.) περὶ δ{ι} οἶδες οὐδεμίαν ὑπόμνησίν μοι ἐδηλώσας, "you have not put me in remembrance of what you know": cf. 2 Pet 1^{13}, 3^1.

For ὑπόμνημα, not in the NT, we may cite P Lille 8^1 (iii/B.C.) where the word is used of a "reminder" addressed to a strategus with reference to an ἔντευξις already presented to him, P Petr III. 51^3 (iii/A.D.) τὰ ἴδια ὑπομνήματα, "his private memoranda," and P Oxy I. 68^5 (A.D. 131) ἀντίγραφον οὗ οὐ [δεόν]τως ἐτελείωσεν τῷ καταλογείῳ ὑπο[μνή]ματος, "a copy of a memorandum which he has wrongfully executed in the record office" (Edd.), and similarly ^{31}. In P Fay 28^{12} (A.D. 150–1) (= *Selections*, p. 82) the word refers to the official "intimation" of a birth—τὸ τῆς ἐπιγενήσεως ὑπόμνημα, and in P Tebt II. 300 *verso* (A.D. 151) of a death—ὑπόμ(νημα) τελευτ(ῆς) Ψύφις Παώπις. For ὑπομνηματισμός, the official "minute" of court proceedings, cf. P Oxy I. $37^{1.1}$ (A.D. 49) (= *Selections*, p. 48). See further Laqueur *Quaestiones*, p. 8 ff.

ὑπομονή,

"steadfast endurance," denoting "an inward feeling, as well as outward conduct, but directed only towards aggression" (Hort *ad* Rev 2^2: cf. also Lightfoot *Notes*, p. 11, and Ropes *ICC ad* Jas 1^3). Hence in late Jewish literature the word is frequently applied to the virtue shewn by martyrs, e.g. 4 Macc 1^{11} θαυμασθέντες . . . ἐπὶ τῇ ἀνδρίᾳ καὶ τῇ ὑπομονῇ: cf Pss. Sol. ii. 40 ὅτι χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. In *Test. xii. patr.* Jos. x. 1 ὁρᾶτε . . . πόσα κατεργάζεται ἡ ὑπομονή, the reference is to resistance to the wiles of the Egyptian woman.

ὑπονοέω.

For this verb, which is found *ter* in Acts (13^{25}, 25^{18}, 27^{27}) = "suppose," cf. P Ryl II. 139^{14} (A.D. 34) ὑπονοῶι οὖν τὸ τοιουτω (*l.* τοιοῦτο) γεγονέναι ὑπὸ τῶν καταγινομένων ἐν τῆι Δηνῶι λεγομένῃ, "I suspect that this has been done by the inhabitants of the so-called Winepress" (Edd.), P Oxy I. 69^6 (A.D. 190) an account of the theft of 10 artabae of barley, ἃς καὶ ὑπονενοηκέναι καθεῖσθαι κατὰ μέρος, "which we guessed had been removed piecemeal," and *ib.* XIV. 1680^{14} (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.). A double comp^{d} καθυπονοέω is seen in P Oxy XII. 1465^7 (i/B.C.) καθυπονοῶν οὖν εἰς Σαραπιῶνα, "I have suspicions against Sarapion," and P Ryl II. 146^{18} (A.D. 39) καθυπονοῶ δὲ τοὺς ἐν τῷ ἐποικίῳ καταγεινομένους, "and I suspect the residents in the farmstead."

ὑπόνοια.

This subst., which is found in the NT only in 1 Tim 6^4 (cf. Sir 3^{24}) = "suspicion," may be illustrated from P Lond 1912^{97} (Claudius to the Alexandrines—A.D. 41) ἐξ οὗ μείζονας ὑπονοίας ἀνανκασθήσομε (*l.* ἀναγκασθήσομαι) λαμβάνειν, "thus compelling me to receive the greater suspicion" (Ed.), Chrest. I. 238^8 (*c.* A.D. 117) τὴν ὑπόνοιαν ταύτην χωρεῖτε, P Oxy III. 472^3 (*c.* A.D. 130) οὐδ' ὅλως ὑπόνοιαν οὐδεμίαν ἔσχεν, "nor had the least suspicion," *ib.* X. 1272^{13} (A.D. 144) ὑπόνοιαν οὖν ἔχουσα κατὰ [τ]ῶν γειτόνων μου, "having the same suspicion against my neighbours," and BGU III. 984^{27} (iv/A.D.) (as read *Archiv* ii. p. 387) ἐρρωμένον σε [ὁ θεὸς κ]αθ' ὑπόνοια<ν> διαφυλάξι (*l.* διαφυλάξῃ) ἐν ἀφθο[ν . . .

ὑποπλέω.

For this word "sail under the lee of" (Ac $27^{4.7}$), Herwerden *Lex. s.v.* cites Philostr. *Im.* p. 365^1 (ed. Kayser) τὸ μὲν ὑποπλεῖται τοῦ ζεύγματος.

ὑποπόδιον,

"footstool," is first found in the LXX (Ps 98^5, *al.*), and is sometimes claimed as a Jewish formation (cf. Winer-Schmiedel *Gr.* p. 23), but, as showing that the word may already have been current in the popular tongue, Deissmann (*BS*, p. 223) cites two exx. from ii/A.D. marriage-contracts, CPR I. 22^8 (reign of Antoninus Pius) καθέδραν σὺν ὑποποδίωι, and similarly *ib.* 27^{11} (A.D. 190). To these we may add from an earlier date P Tebt I. 45^{38} (B.C. 113) ὑποπόδιον in a list of stolen articles, and the ostracon *Preisigke* 4292^3 (Rom. : cf. *Archiv* iv. p. 248) ὑποπόδια δύο.

ὑπόστασις.

For this important word we may begin by citing a few exx. of the common meaning "substance," "property," "effects": P Oxy III. 488^{17} (ii/iii A.D.) πλέον τῆς ὑποστάσεως μου ἐν ὅλῃ ἀρούρῃ μιᾷ, "more land than I actually possess by one whole aroura" (Edd.), *ib.* X. 1274^{15} (iii/A.D.) ἀπὸ δὲ ταύτης τῆ[ς] ὑποστάσεως δηλῶ ὀφείλειν τὸν ἄνδρα μου ἐμοὶ . . ., "and out of this estate I declare that my husband owes me . . .," (Edd.), P Flor I. 50^9 (A.D. 268) τέ[ταρτον μ]έρος ὑποστάσεως, P Oxy I. 138^{26} (A.D. 610–611) κινδύνῳ ἐμῷ καὶ τῆς ἐμῆς ὑποστάσεως, "at the risk of myself and my property," similarly ^{31}, and *ib.* 139^{28} (A.D. 612), and P Lond IV. 1343^1 (A.D. 709) σὺν ταῖς φαμηλίαις καὶ ὑποστ[άσεσιν, "with their families and effects." Note also P Petr III. 69 (*a*), p. 195. The document unfortunately is much mutilated, but it has been taken as meaning that "the owner of certain dovecots had underestimated their value in his ὑπόστασις, and that the officials were directed to sell his property and pay the difference to the treasury." In P Tebt I. 61 (*b*) ^{194} (B.C. 118) τῆς ἐν τῶι κϛ̄ (ἔτει) ἀπὸ τῶν ἀπολειπου]σῶν παρὰ τὰς ὑπ[οστάσεις τοῦ ιβ̄ (ἔτους), the editors translate, "concerning the land which was returned in the 23rd year as part of that which failed to come up to the *expectations* formed in the 12th": the same phrase occurs in *ib.* 72^{111} (B.C. 114–3).

On P Eleph 15^3 (B.C. 223) οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν ὑπόστασιν, Rubensohn remarks that ὑπόστασις is the substantive of ὑφίστασθαι in a corresponding sense: it seems to mean a written *undertaking*. Cf. also P Cornell 50^6 (i/A.D.) κἂν μὲν ὑπόστασιν λάβῃς, δήλωσόν μοι, where, as the editors point out, the context requires "agreement of sale," rather than "declaration of pro-

perty." For the latter meaning we may cite P Tebt II. 336[7] (*c.* A.D. 190) **ἔστιν ὑποστάσεως τῆς κώ[μης . . .** "the amount standing in the name of the village . . ." (Edd.), and the fragmentary P Fay 343 (ii/A.D.), a list of villages with amounts in kind under the heading **ὑπόστασις**. Still one other passage may be noted, P Oxy II. 237 viii. 26 (A.D. 186) **ταῖς τῶν ἀνδρῶν ὑποστάσεσιν**, where, according to GH (p. 176), **ὑπόστασις** stands for "the whole body of documents bearing on the ownership of a person's property, deposited in the archives, and forming the evidence of ownership."

These varied uses are at first sight somewhat perplexing, but in all cases there is the same central idea of something that *underlies* visible conditions and guarantees a future possession. And as this is the essential meaning in Heb 11[1], we venture to suggest the translation "Faith is the *title-deed* of things hoped for." In Heb 1[3], on the other hand, the notion of *underlying* is applied in a different way. The history of the theological term "substance" is discussed by T. B. Strong in *JTS* ii. (1901), p. 224 ff., and iii. (1902), p. 22 ff.

For an ex. of the adj. cf. the Andania mysteries-inscr. *Syll* 653 (= [3]736)[50] (B.C. 92) **καὶ ἀπὸ τῶν πρωτομυστὰν τὸ ὑποστατικόν**, where Dittenberger notes: "Ab **ὑποστῆναι**, 'subire, in se suscipere.' Pecunia est quam **πρωτομύσται** dare debent cum haec dignitas in eos confertur"—a fee on *undertaking* office.

ὑποστέλλω.

In his farewell address to the elders of the Church in Ephesus, Paul lays stress on the fact that he had "kept back" nothing of the whole counsel of God, using this verb (**οὐδὲν ὑπεστειλάμην**, Ac 20[20]: cf. Field *Notes*, p. 132): cf. P Oxy II. 246[26] (A.D. 66), where a sender of a property-return swears by the Emperor Nero **μὴ ὑπεστά[λθ(αι)**, "not to have prevaricated" or "kept back anything." See also P Cairo Zen III. 59412[24] (iii/B.C.) **οὗ ἕνεκεν ὑπεσταλμένοι εἰσίν**, where the meaning may be "have been concealed" or "withdrawn" (see the editor's note), P Tebt I. 24[51] (B.C. 117) **συνιστοροῦντες τὰ πλήθη τῶν ὑποστελλομένων**, "reckoning up together the amounts of what had been concealed" (Edd.), and P Oxy III. 486[22] (A.D. 131) **περὶ ὑπα[ρχό]ντων τινῶν ἐλογοποιήσατο ὡς ὑποστελλόντων αὐτῷ**, "invented a claim with regard to certain property of which he said he was defrauded" (Edd.). Add from the inscrr. *Syll* 246 (= [3]547)[10] (B.C. 211–210) **οὔτε κακοπά[θι]αν οὐδεμίαν οὔτε κί[ν]δυνον ὑποστελλόμενος**.

For the intrans. usage = "come under," "belong to," cf. P Oxy VIII. 1102[14] (*c.* A.D. 146) **ἄρουραι . . . δοκοῦσιν τῇ συνγραφοδιαθήκῃ μὴ ὑποστέλλειν**, "arourae appear not to come under the testamentary covenant" (Ed.), *ib.* XVII. 2131[13] (A.D. 207) **μηδ' ὅλως ὑποστέλλων τῷ [ν]υνὶ ἀμφοδογραμματεῖ**, "am not at all subject to the present district-scribe" (Ed.), P Gen I. 16[16] (A.D. 207) (= *Chrest.* I. p. 417) **πάντα τὰ ὑποστέλλοντα τῇ κώμῃ**, and PSI III. 187[7] (iv/A.D.) **ἀπὸ τ[ῶν ὑ]ποστελλόντων τῇ δεκαπρωτείᾳ**.

ὑποστολή

is found in the NT only in Heb 10[39], where it derives the meaning "drawing back" from the preceding **ὑποστείληται**. In Jos. *Antt.* XVI. 112 (= iv. 3) **δι' ἃς οὐδεμίαν ὑποστολὴν ποιοῦνται κακοηθείας**, Whiston renders "as makes them leave no sort of mischief untried."

ὑποστρέφω,

"turn back," "return." For this verb, which is a favourite with Lk, cf. P Giss I. 40[ii. 8] (A.D. 215) **ὑποστρεφέτωσαν πάντες εἰς τὰς πατρίδας τὰς ἰδίας**, P Flor II. 247[10] (A.D. 256) **δύναται ἐξαυτῆς ὑποστρέψαι**, P Oxy I. 122[8] (iii/iv A.D.) **Ἐπ[. . .].s ὑπέστρεφεν**, "E. went back," and P Masp I. 67004[9] (Byz.). See also Vett. Val. p. 288[32] **αὐτὸς δὲ τῆς ἐλπίδος σφαλεὶς ὑπέστρεψεν ὀλίγα ὠφεληθείς**.

ὑποστρωννύω,

"spread underneath" c. acc. rei, as in Lk 19[36]: P Lond 46[207] (iv/A.D.) (= I. p. 71) **σινδόνα καθαρὰν καὶ ἐλάϊνα ὑποστρώσας**, and the magic P Osl I. 1[151] (iv/A.D.) **ὑποστρώσατε αὐτῇ στοίβας ἀκανθίνας**. For the pass. see P Leid W[xvi. 7] (ii/iii A.D.) (= II. p. 137) **κίμενος ἐπὶ ψιέθρῳ** (*l.* **ψιάθῳ**) **θρυΐνῃ, ὑπεστρωμένῃ σοι χαμαί**.

ὑποταγή,

"subjection" (2 Cor 9[13]): BGU I. 96[7] (2nd half iii/A.D.) where a certain Noumenius is described—**ὡς ἐν ὑποταγῇ [τ]υγχάνοντα**. For **ὑποταγή** = *servitus*, see Vett. Val. p. 106[8], *al.*

ὑποτάσσω.

With Jas 4[7] **ὑποτάγητε οὖν τῷ θεῷ**, "submit yourselves therefore to God," Hort (Comm. *ad l.*) compares, in addition to various passages from the LXX, the use of the verb in Epict. iii. 24. 65 **ὡς τοῦ Διὸς διάκονον ἔδει, ἅμα μὲν κηδόμενος, ἅμα δ' ὡς τῷ θεῷ ὑποτεταγμένος**, and iv. 12 11 **ἐγὼ δ' ἔχω τίνι με δεῖ ἀρέσκειν, τίνι ὑποτετάχθαι, τίνι πείθεσθαι, τῷ θεῷ καὶ τοῖς μετ' ἐκεῖνον**. He further notes that "human submission to God" is spoken of only here and Heb 12[9] in the NT. Note also such passages as P Leid W[xiii. 34] (ii/iii A.D.) (= II. p. 127) **πάντα ὑποτέτακταί σον** (*l.* **σοι**), and from the inscrr. *OGIS* 654[7] (i/B.C.) **σύμπασαν τὴ[ν] Θηβαΐδα μὴ ὑποταγεῖσαν τοῖς βασιλεῦσι[ν, ὑποτάξας**.

The verb is very common in the papyri in the sense of "append" to a document, e.g. P Oxy I. 34 *verso*[iv. 7] (A.D. 127) **αὐτὸ τὸ πρόγραμμα ἐκγραψάμενος ὑπέταξα τῇ [ἐ]πιστολῇ**, "I have copied out the proclamation and append it to this letter," P Ryl II. 104[7] (A.D. 167) **ὑπέταξα τὰ ἀμφοτέρων ἡμῶν δίκαια**, "I append the claims of both of us," and P Oxy I. 67[9] (A.D. 338) **ὡς γε τὰ ὑποτεταγμένα διαβεβεοῦται**, "as at least the appended document testifies." See also Laqueur *Quaestiones*, pp. 7, 24 f.

For the "ingressive" fut. **ὑποταγήσεται** in 1 Cor 15[28], see *Proleg.* p. 149, and for the "reflexive" **ὑποτάσσεσθε** in Col 3[18], see *ib.* p. 163.

ὑποτίθημι.

We are primarily concerned with this verb only in so far as we can throw light upon its usage in the NT. In this connexion it is interesting to notice that Field's statement (*Notes*, p. 208 f.) that in 1 Tim 4[6] **ὑποτίθεσθαι** "does not appear to contain the idea of *reminding* a person of something that he knew before, but simply of *suggesting* or *ad-*

vising" may be supported by a private letter of i/ii A.D., BGU VI. 1301[15] **γινώσκων ὅτι εἰς πᾶν σοι συνκ[ατα]βήσομαι ἐὰν ὑποτιθέ[να]ι βούλῃι ἑκόντι ὡς ἄλλως . . .**

The difficult phrase in Rom 16[4] **τὸν ἑαυτῶν τράχηλον ὑπέθηκαν,** "laid down their own necks" in the sense of "risked their own lives" is confirmed by Deissmann (*LAE*[2], p. 117 f.) from a Herculaneum papyrus (after B.C. 150), where, however, **παραβάλλω** takes the place of **ὑποτίθημι ὑπὲρ ?] τοῦ μάλιστ' ἀγαπωμένου τῶν ἀναγκαίων ἢ τῶν φίλων παραβάλοι ἂν ἑτοίμως τὸν τράχηλον,** "for (?) the most beloved of his relatives or friends he would readily stake his neck."

For the legal usage "mortgage" it is sufficient to cite P Petr II. 46(*b*)[5] (B.C. 200) **ὑποτίθημι τὴν ὑπάρχουσάν μοι οἰκίαν,** P Oxy III. 494[19] (a Will—A.D. 156) **γυναικὶ . . . ἐξέστω δι' αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἃ ἐὰν αἱρῆται,** "my wife shall have the right to sell and mortgage on her own authority anything she chooses" (Edd.), and P Ryl II. 162[28] (A.D. 159) **πωλοῦσα καὶ ὑποτιθοῦσα** (for form cf. Deissmann *BS*, p. 193) **καὶ μετα]διδοῦσα,** "having the power of sale, mortgage, gift." In P Oxy X. 1269[30] (list of property—early ii/A.D.) we hear of **κιτῶνα ὑποτεθειμένον Τνεφερσόιτι πρὸς δραχμὰς ὀκτώ,** "a tunic pledged to Tnephersoïtis for eight drachmas" (Edd.). See also P Cairo Zen III. 59361[9] (B.C. 242) **τὸν δὲ (χιλιάρουρον) ὑποτιθέμεθα ἐπὶ τὸ ἔλαττον (δραχμὰς) Ἀ,** "we assess at the reduced sum of 1000 drachmae" (Ed.).

ὑποτρέχω,

"run in under," hence of navigators "run under the lee of" (Ac 27[16]). For a metaph. usage see P Tebt I. 24[67] (B.C. 117) **τὰς ὑποδεδραμημέ[να]ι[ς] ἐπι[σ]τατείαις** (*l.* **ὑποδεδραμημένας ἐπιστατείας**) **κατακεχωρ[ηκότων,** "have handed over the posts of epistatae into which they have crept" (Edd.), and cf. P Giss I. 79[iv. 1] (*c.* A.D. 117) **σε ὑποδραμ[εῖν καὶ παραγρά]φειν αὐτούς,** "dass du heimlich entwichen bist und sie prellst."

ὑποτύπωσις

is found in the NT only in 1 Tim 1[16], 2 Tim 1[13], where it denotes not "pattern," but "sketch in outline," "the outline without the substance," "summary account": cf. Galen 19, 11 **ὑποτυπώσεσί τε καὶ ὑπογραφαῖς** (cf. 1 Pet 2[21]) **χρῶνται· καλοῦσι δὲ οὕτως αὐτοὶ τοὺς λόγους ὅσοι διὰ βραχέων ἑρμηνεύουσι τὴν ἔννοιαν τοῦ πράγματος** (cited by Parry *ad* 2 Tim *l.c.*). For the verb see PSI IV. 429[10] (iii/B.C.) **τὴν πρὸς Ἀπολλόδωρον συγγραφὴν ὑποτυπώσασθαι καὶ γράψαι.**

ὑποφέρω.

In its NT occurrences (1 Cor 10[13], 2 Tim 3[11], 1 Pet 2[19]) the word is used metaphorically = "endure": cf. Preisigke 5238[22] (A.D. 12) **οὐ δυνάμε[νος ὑποφέ]ρειν τὰς [αἰ]κ[ε]ίας ἀδικίας,** and for the wider sense "bear" the use of the adj. **ὑπόφορος** with reference to corn-bearing land in *ib.* 5659[6] (A.D. 201). Other exx. of the verb are P Oxy III. 488[19] (ii/iii A.D.) **ἐκ τούτου οὐκ ὀλίγην βλάπην ὑποφέρει,** "in consequence he inflicts much loss upon me" (Edd.), and P Flor III. 362[10] (iv/A.D.) **οὐ γὰρ αὐτὸς ὑποφέρω κίνησιν,** "for I do not set myself in motion."

ὑποχωρέω,

"withdraw" (Lk 5[16], 9[10]): cf. P Oxy I. 67[19] (A.D. 338) **εἰ τὴν δεσποτίαν αὐτοῖς ἐνγράφως ὑπεχώρησεν,** "whether she made any written cession of them to these men" (Edd.) —a dispute regarding property. For the subst. **ὑποχώρησις,** see *ib.*[20]. The verb is found, unfortunately before a lacuna, in *Syll* 603 (=[3] 1017)[16] (iii/B.C.).

ὑποπιάζω.

The subst. **ὑπώπιον,** from which this verb is derived, denotes primarily "the part of the face under the eyes," and hence "a blow in the face," or "a bruise" generally: cf. P Lips I. 39[13] (A.D. 390) (= *Chrest.* II. p. *141*), where a complaint is lodged of an attack—**ὡς καὶ τὰ ὑπώπια ἔχω ἀφ' ὅλων τῶν ὠ.[. . .] [καὶ] τῶν προσ[. . . . .** The verb is to be understood = "treat severely" in 1 Cor 9[27] (cf. Field *Notes*, p. 174), but passes into the meaning of "weary" in Lk 18[5] (cf. *ib.* p. 71). See also Lob. *Phryn.* p. 461.

ὗς,

"a sow" (2 Pet 2[22]): P Cairo Zen II. 59152[17] (B.C. 256) **οὐ[θ]ὲν γὰρ κακὸν ἔχε[ι ἡ] ὗς,** and P Ryl II. 134[14] (A.D. 34) **ὗς τοκὰς ἐπίτοκος,** "a brood sow about to litter" (Edd.). In *Archiv* v. p. 384, No. 76[10] (i/B.C.) **ἐὰν εὕρῃς οἷν ἕως μ̄. (*sc.* δραχμῶν) ἀγόρασόν μοι κάλλα, οἷν** is probably = **ὗν.** See also Radermacher *Gr.*[2] p. 59, and Hatzidakis *Gr.* p. 176.

For the adj. **ὑικός,** cf. PSI IV. 431[4] (iii/B.C.) **ἱερεῖα ὑικὰ γ̄**—for sacrifice, and BGU III. 757[10] (A.D. 12) **ἃ βόσκουσιν ὑικὰ κτήνη.** Add P Ryl II. 193[4] (A.D. 132–5) **ὑικ(ῆς) μίαν (τετρώβολον),** "for pig-tax one drachma four obols," and the editors' note for the varying sums paid under this tax.

ὑσσός.

See *s.v.* **ὕσσωπος.**

ὕσσωπος,

ὁ and **ἡ** (cf. Thackeray *Gr.* i. p. 146).

In P Cairo Goodsp 30[xlii. 8] (A.D. 191–2) **ἰσσύπου** (*l.* **ὑσσώπου**) **(τετρώβολον)** the editor translates "caper plant": cf. Heb 9[19]. In Jn 19[29] **ὑσσώπῳ** is probably a graphic error for **ὑσσῷ,** "a pike," "a javelin": see Field *Notes*, p. 106 ff.

ὑστερέω,

(1) "come late," "am late" (Heb 4[1]), cf. P Oxy I. 118 *verso*[30] (late iii/A.D.) **οὐδὲν γὰρ ὄφελος ὑστερησάντων τῶν χρειωδῶν τῇ παρουσίᾳ αὐτοῦ,** "it is no use if a person comes too late for what required his presence" (Edd.); (2) "come short," (*a*) c. acc.: P Hib I. 43[7] (B.C. 261) **ἵνα οὖν μηθὲν ὑστερῇ τὰ ἑ[λ]αιουργῖα φρόντισον,** "take care then that the oil-presses do not fall short" (Edd.), *ib.* 65[29] (*c.* B.C. 265) **ἵνα μη[θὲ]ν [εἰς ἐ]μὲ ὑστερήσῃι,** "in order that there may be no arrears against me" (Edd.), P Oxy X. 1293[24] (A.D. 117–38) **ἐπειδὴ ὑστερῶ τέταρτα δ[ύ]ο,** "since I want two quarters (?)," and BGU IV. 1074[7] (A.D. 275) **ὡς μήτε ὑστερεῖν τι ὑμῖν τῶν ὑπαρχόντων δικαίων:** (*b*) c. gen.:

P Cairo Zen II. 59270[5] (B.C. 251) **ξύλων ἀκαγθίνων οὐχ ὑστεροῦσι**, *ib.* III. 59311[5] (B.C. 250) **ἐπιμελὲ[s] ποιησάμενος ἵνα μὴ ὑστ̣ερήσηι τ̣ο̣ῦ Ἡρ̣α̣κ̣λεοδώρου τὸ μέλ[ι**, P Oxy XIV. 1678[5] (illiterate—iii/A.D.) **ἡ [ὑστ]ερεῖσι** (*l.* **εἰ ὑστερήσει**) **τῆς πρωτοκερείας, μετὰ {υ} ταῦτα εἴδη ἄλλην ἐλπείδαν οὐκ ἔχομεν**, "if it misses the early season we have no other hope after this produce" (Edd.). See also PSI IV. 432[5] (iii/B.C.) **ἵνα μὴ ὑστερῶμεν τοῖς καιροῖς**, "that we may not miss the season," with reference to certain seed-sowing operations, and P Cairo Zen III. 59307[23] (B.C. 250) **ὅπως ὁ κλῆρος ποτίζηται καὶ μὴ ὑστερῶμεν**. MGr **ὑστερῶ**, "I deprive."

ὕστερον,

adv. (instead of **ὑστέρως**), "later," "afterwards": P Cairo Zen III. 59494[12] (iii/B.C.) **ὕστερον οὖν ἐλθὼν ἡμᾶς ἐκάλει**, PSI IV. 435[14] (B.C. 258–7) **ὕστερον δὲ ἀπεῖπεν αὐτῶι ὁ θεὸς μὴ οἰκοδομεῖν**, P Oxy VII. 1062[8] (ii/A.D.) **ὕστερον δέ μοι [ἔγρ]α[ψας**, *ib.* IV. 718[11] (A.D. 180–192) **χρόνῳ δὲ παμπόλλῳ ὕστε[ρον**, "a very long while afterwards," and P Ryl II. 237[5] (mid. iii/A.D.) **ὕστερον ὁ στρατη[γὸς εἶπέ] μοι· διάγραψον τοῦτο καὶ αὐτῷ συνφέρει.** For **ὕστερον** = "lastly," see Blass-Debrunner *Gr.* § 62.

ὕστερος.

For the prepositional phrase **εἰς ὕστερον** cf. P Lond 908[32] (A.D. 139) (= III. p. 133) **ὅσα ἐὰν εἰς ὕστερον μεταδῶ**, P Oxy II. 237[viii.40] (A.D. 186) **εἴ τις γένοιτο ζήτησις εἰς ὕστερον**, "if any inquiry be made hereafter," and for **ἐξ ὑστέρου** cf. P Hib I. 52[10] (*c.* B.C. 245) **ὅπως μηθὲν δι[ά]πτωμα ἐξ ὑστέρου γίνη[ται**, "in order that there may be no subsequent loss" (Edd.), P Oxy VIII. 1118[12] (i/ii A.D.) **ἐξ ὑστέρου**, "for the future."

For a form **ὑστέρω** for **ὑστέρως** see Radermacher *Gr.*[2], p. 64. The superl. **ὕστατον** (cf. 3 Macc 5[49]) occurs in P Iand 27[8] (A.D. 100–101).

ὑφαίνω,

"weave," confined in the NT to Lk 12[27]: cf. P Cairo Zen III. 59423[9] (iii/B.C.) **ὃν ἐξ ἀρχῆς ἀναλύσαντες ὑφάναμεν**, of an old carpet unloosed and partly rewoven, P Oxy I. 113[9] (ii/A.D.) **ἐπεὶ ὁ κιτὼν ὑφανθῆναι μέλλει**, "for the tunic is to be woven immediately," and *ib.* XII. 1414[11] (A.D. 270–5) **οἱ λινόϋφοι οἱ μέλλοντες ὑφαίνειν τὴν ὀθόνην τοῦ ἱεροῦ**, "the cloth-weavers who are to weave the linen of the temple."

ὑφαντός,

"woven" (Jn 19[23]): cf. P Amh II. 133[15] (early ii/A.D.) **πρὶν δὲ ὑφαντῶν**, "as for the woven stuffs." Related words are **ὕφασμα**, "woven material," as in P Oxy XII. 1428[10] (iv/A.D.) **τὴν ἐσθῆτα ἀνεπι[κλή]τ̣οις τοῖς ὑφάσμασιν κατασκενάσαι**, "to manufacture the clothing in irreproachable (?) materials" (Edd.); and **ὑφάντης**, "weaver," as in P Hib I. 67[5] (B.C. 228) **τοῖς ἐν Ἀγκυρῶν πόλει [ὑ]πογεγραμμένοις ὑφάνταις**.

The compd. **ἐξυφαίνω**, "finish weaving," is seen in P Cairo Zen II. 59263[3] (B.C. 251) **ἔγραψέν μοι Μαιανδρία ὅτι χλαμύδα αὐτὴν κελεύεις ἐξυφᾶναι.**

ὑψηλός,

"high": BGU IV. 1185[21] (B.C. 94–93?) **γεωμετρίαν δύσβροχον δ[ι]ὰ τὸ λείαν ὑψηλὴν εἶναι**, of height above the water level, P Thead 16[6] (after A.D. 307) **ἐν ὑψηλοῖς τόποις**. The reference is to bodily height in P Flor II. 142[5] (A.D. 264) **ὄνους δύο θηλείας ὑψηλάς**, "two tall female asses." MGr **ψηλός**, "high."

ὕψιστος.

For this distinctively *Jewish* title of the "most high" God, we may cite from the inscrr. *OGIS* 96[7] (iii/ii B.C.) **οἱ ἐν Ἀθρίβει Ἰουδαῖοι τὴν προσευχὴν θεῷ Ὑψίστῳ**, *Archiv* v. p. 163, No. 10[2] (B.C. 29) **Θεῶι μεγάλω<ι> μεγάλω<ι> ὑψίστω<ι>**, where Rubensohn thinks that the reference is again to Jehovah, *JHS* xxii. (1902), p. 124, No. 58[3] **ἦεν ἐν ἀνθρώποις ἱερεὺς θεοῦ ὑψίστου**, and *C. and B.* ii. p. 652, No. 563 **ἐὰν δέ τις ἕτερον σῶμα εἰσενέγκῃ ἔσ]ται αὐτῷ πρὸς τὸν θεὸν τὸν ὕψιστον** (see the editor's note). Other references will be found in Herwerden *Lex. s.v.*

The *Christian* use of the word appears in the following exx. selected from Ghedini's *Lettere Christiane*—P Lips I. 111[3] (iv/A.D.) **πρὸ μὲν [πά]ντων εὔχομαι τῷ ὑψίστῳ θε[ῷ] περὶ τῆς σῆς ὑγίας**, P Lond 1244[3] (iv/A.D.) (= III. p. 244) **π]ροσαγορεύω νυκτὸς [κ]αὶ ἡμέραις τῷ ὑψίστῳ θεῷ**, and P Iand I. 14[3] (iv/A.D.) **πρὸ μ[ὲν] πάντων [εὔ]χομαι τῷ ἐν ὑψίσ[τ]ῳ θεῷ** (cf. Lk 2[14]).

See also the magical P Lond 46[46] (iv/A.D.) (= I. p. 66) **διατήρησόν με καὶ τὸν παῖδα τοῦτον ἀπημάντους ἐν ὀνόματι τοῦ ὑψίστου θεοῦ**, the Pagan prayer for vengeance in *Preisigke* 1323 (ii/A.D.) **Θεῷ ὑψίστῳ καὶ πάντων ἐπόπτῃ καὶ Ἡλίῳ καὶ Νεμέσεσι αἴρει Ἀρσεινόη ἄωρος τὰς χεῖρας**, and *OGIS* 755, 756, two stones from a sanctuary at Miletus **τοῦ ἁγιωτάτου Θεοῦ Ὑψίστου**, which were afterwards built into a Christian church in the beginning of the Byzantine age.

ὕψος,

"height": P Tebt I. 5[153] (B.C. 118) **τὰ ἱερὰ ἀνοικοδομεῖν ἕως ὕψους π(ηχῶν) ι**, "rebuild the temples to the height of 10 cubits," CPR I. 88[9] (iii/A.D.) **ἀπὸ ἐ]δάφους μέχ[ρ]ι παντὸς ὕψους**, P Oxy XII. 1409[16] (A.D. 278) **ὥστε ἐπενεχθῆναι εἰς τὸ τεταγμένον ὕψος τε καὶ πλάτος τὰ χώματα**, "so that the dykes are raised to the ordained height and breadth" (Edd.), and *Syll* 537 (= [3] 969)[48] (B.C. 347–6) **ὕψος ἐννέα παλαστῶν ἐκ τοῦ ὑψηλοτέρου**.

ὑψόω,

"lift," "raise up": P Leid W[x.10] (ii/iii A.D.) (= II. p. 115) **κατὰ πρόσθεσιν τῶν φωτῶν ὑψωθέντων**, *ib.*[xii.43] (= p. 123) **τοῦ δὲ φανέντος ἐκύρτανεν ἡ γῆ καὶ ὑψώθη πολλοι** (*l.* **πολλοῦ**), "hoc autem (dracone) apparente curvavit se terra et elevata est multum" (Ed.).

ὕψωμα,

"height," "exaltation" (Rom 8[39]): P Lond 110[14] (horoscope—A.D. 138) (= I. p. 131) **ὑψώματι Ἡλ[ίου] ταπινώματι Κρόνου**, P Leid W[ix.46] (ii/iii A.D.) (= II. p. 113) **τῷ ἰδίῳ ὑψώματι**, and Preisigke 5114[8] (A.D. 613–40) **ἐν τῷ ὑψώματι τῆς π[όλεως**. For **ὕψωμα** = **ὕψωσις** see Vett. Val. p. 92[29], and for the force of the metaphor in 2 Cor 10[5], see Lightfoot *Revision*[3], p. 159.

Φ

φάγος—Φανουήλ

φάγος,

"a glutton," is joined with **οἰνοπότης** in Mt 11^{19}, Lk 7^{34}. A new verb **φαγονέω,** "am fat, sluggish," occurs in P Lond IV. 1380^{9} (A.D. 711) **οὐκ ἀπεστείλαμέν σε σχολάσαι εἰς τὸ φαγονῖν, μᾶλλον δε . . . φοβῖσθαι τὸν Θεόν.**

φαιλόνης.

See *s.v.* **φελόνης.**

φαίνω

is used in the sense of **δοκεῖ** (videtur), as in Mk 14^{64}, Lk 24^{11}, in P Par 62^{23} (before B.C. 161) (= *UPZ* i. p. 309) **ὁ δὲ φαίνεται τὴν ἡμέραν ἐκείνην ἀσχοληθείς,** "but he seems to have been engaged on that day," BGU IV. 1141^{16} (B.C. 13) **ἐγὼ μὲν οὐ δοκῶι ἄξιος εἶναι ὑβρίζεσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ, οὐδὲ τοῖς σοῖς φίλοις φανή(σεται) ὑβρίζεσθαί με,** P Oxy IV. 811 (*c.* A.D. 1) **εἴ σοι φαί[νε]ται γράψον αὐτῶι,** *ib.* 740^{8} (A.D. 16) **τοῦτο οὖν ἐάν σοι φα[ί]νηται σπουδάσεις κατὰ τὸ δίκαιον,** "if it seems good to you, further him in this matter, as is just," P Ryl II. 125^{29} (A.D. 28–29) **διὸ ἀξιῶι, ἐὰν φαίνηται, ἀχθῆναι τὸν ἐνκαλούμενο(ν) ἐπὶ σέ,** "wherefore I ask, if it seems good to you, that the accused be brought before you" (Edd.), and P Oxy I. $37^{ii.7}$ (report of a lawsuit—A.D. 49) **φαίνεταί μοι κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα,** "I give judgment in accordance with the decision of our lord the praefect" (Edd.). For a wider usage, see *ib.* XIV. 1626^{4} (A.D. 325) **εἰς ἔκτισιν τῶν φανη[σο]μένων μισθῶν,** "to pay in full the sums found to have accrued", cf. *l.*^{16} **τὰ δὲ φανησόμενα ἄχρι συνπληρώσεως τῆς ἐπιμελείας,** "the sums found to have accrued up to the termination of his duties as superintendent" (Edd.).

For the pass. "appear," "am manifest," cf. the restoration in *Priene* 105^{36} (*c.* B.C. 9) **φανὶς δὲ ὁ] Καῖσαρ τὰς ἐλπίδας τῶν προλαβόντων . . .,** "César, par son apparition, (a réalisé) les espérances des ancêtres" (Kouffiac).

φανερός,

"clear," "manifest," is often found with **γίνεσθαι,** as in BGU IV. 1141^{41} (B.C. 14) **φανερόν μοι ἐγενήθη,** or with **ποιέω,** as in P Oxy VI. 928^{7} (ii/iii A.D.) **φανερόν σοι ποιῶ,** "I inform you," P Tebt II. 333^{12} (A.D. 216) **ἐπιδίδωμι αὐτὸ τοῦτο φανερόν σοι ποιοῦσα,** "I present this statement, making this matter known to you" (Edd.).

The adj. is variously applied to a number of objects such as **ἀργύριον** (PSI II. 220^{6}, iii/A.D.), **χρέος** (*Chrest.* II. 71^{3}, A.D. 462, where see the editor's note), **πρᾶγμα** (P Oxy VI. 902^{3}, *c.* A.D. 465), **κεφάλαιον** (P Lond 992^{11}, A.D. 507 (= III. p. 253)), **ἀννῶνα** (BGU III. 836^{3}, vi/A.D.), and **κεράτιον** (P Iand 20^{8}, vi/vii A.D.).

For the comp^{ve}, see P Fay 20^{5} (Imperial edict—iii/iv A.D.) **πολὺ ἂν φανερωτέραν τὴν ἐμαυτοῦ μεγαλοψυχίαν ἐπιδεικ[ν]ύμενος,** "I should have made a much more conspicuous display of my magnanimity" (Edd.): and for the super^{lve}, P Oxy VIII. 1100^{3} (A.D. 206) **ἐν τοῖς τῶν νομῶν φανερωτάτοις τόποις.**

φανερόω,

"make clear," "make known": P Goodsp Cairo 15^{19} (A.D. 362) **ἐφανέρωσα τῇ μονῇ καὶ τῷ βοηθῷ [το]ῦ πραιποσίτου,** "I have made known both to the establishment of the *praepositus* and to his assistant" (Ed.). See also the Christian prayer P Oxy VI. 925^{4} (v/vi A.D.) (= *Selections,* p. 131) **ὁ θ(εὸ)ς . . . φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθιαν εἰ βούλῃ με ἀπελθεῖν εἰς Χιούτ,** "O God, reveal to me thy truth, whether it be thy will that I go to Chiout" (Edd.).

φανερῶς,

"openly": P Leid Bü.$_4$ (B.C. 164) (= *UPZ* i. p. 199) **ὥστ' ἂν φανερῶς λέγειν τοὺς πλείστους τῶν ἀγνοούντων,** BGU II. 401^{15} (A.D. 618) **μήτε κ[ρυ]πτῶς μήτε φανερῶς.**

φανέρωσις,

"manifestation" (1 Cor 12^{7}, 2 Cor 4^{2}), is found along with **εἴδησις** in P Lond IV. 1350^{13} (A.D. 710), similarly 1339^{17}, 1343^{8}.

φανός,

"a link or torch consisting of strips of resinous wood tied together," but in late Greek also used for a "lantern" (Rutherford *NP* p. 131 f.): see Jn 18^{3} where it is joined with **λαμπάς,** as in P Lond 1159^{59} (A.D. 145–147) (= III. p. 113, *Chrest.* I. p. *493*) **ἐπὶ ξύλ(ων) καὶ ἀνθράκων καὶ φανῶ(ν) καὶ λαμπάδων οἱ προόντες,** account of the preparations for an official visit of the prefect. See also P Par 35^{15} (B.C. 163) (= *UPZ* i. p. 130) **ὀψὲ τῆς ὥρας καὶ ἐχόντων φα[νόν,** and similarly *ib.* 37^{18}.

Φανουήλ,

indecl., "Phanouel" (Lk 2^{36}). Deissmann (*BS* p. 77, n.^{3}) has pointed out that Philo *De confusione ling.* 129 (ed. Wendland) **ἔστι δὲ ὡς μὲν Ἑβραῖοι λέγουσι Φανουήλ, ὡς δὲ ἡμεῖς ἀποστροφὴ θεοῦ,** "is of great interest in regard to Philo's opinion as to his own language: he felt himself to be a Greek."

φαντάζω.

In its only occurrence in the NT (Heb 12[21]) the pass. participle of this verb is used, as in classical Greek, = "appearing": cf. the magic P Lond 121[888] (iii/A.D.) (= I. p. 112) **φανταζομένη ἀγρυπνοῦσα**, in an address to the moon-goddess. For the sense "make visible," see P Oxy XVI. 1873[2] (late v/A.D.), a letter in highflown language describing a riot at Lycopolis—**ἔ]τι τὴν Λυκοπολιτῶν στάσιν καὶ μ[α]νίαν φ[αντά]ζομαι**, "I still see in imagination the riots and madness at Lycopolis" (Edd.). Cf. also M. Anton. x. 28 **φαντάζου πάντα τὸν ἐφ' ὡτινιοῦν λυπούμενον**, "picture to thyself every one that is grieved at any occurrence whatever" (Haines).

φαντασία.

For the meaning "pomp," "dignity," as in Ac 25[23], cf. Vett. Val. p. 38[26] **εὐπόρους δὲ καὶ πλουσίους καὶ μετὰ πλείστης φαντασίας διεξάγοντας**, *et saepe*. The word is used of idols in *ib.* p. 67[6] **ὑπὸ δαιμονίων καὶ φαντασίας εἰδώλων χρηματισθήσονται**. For its philosophic use see Epict. i. 1. 15 **δῆλον ὅτι ἡ χρηστικὴ δύναμις ταῖς φαντασίαις**, "clearly it (*sc.* reason) is the faculty which can deal with our impressions" (Matheson), and for its use by medical writers to denote the "appearance" or "manifestation" of disease, see Hobart, p. 265.

φάντασμα,

"appearance," "apparition" (Mt 14[26], Mk 6[49]): cf. the charm P Lond 121[579] (iii/A.D.) (= I. p. 102) **φυλακτήριον σωματοφύλαξ πρὸς δαίμονας πρὸς φαντάσματα πρὸς πᾶσαν νόσον κτλ.**, and the corresponding use of **φαντασμός** in *ib.* 124[25] (iv/v A.D.) (= I. p. 122) **θυμοκάτοχον . . πρὸς ἐχθροὺς . . καὶ φόβους καὶ φαντασμοὺς ὀνείρων**, a spell for defeating the malice of enemies.

φάραγξ,

"ravine" (Lk 3[5] LXX). Preisigke (*Wört. s.v.*) identifies this word with the **φάλαγξ** of BGU I. 282[18] (after A.D. 175) according to the better reading **φάλαγξ** for **Φάλαγξ** (see *ib.* p. 358): cf. *l.* [27]. The verb **φαραγγόω** is found in P Tebt I. 151 (a survey-list—late ii/B.C.) with reference to land ploughed up in furrows—**ἀρούρης πεφαραγγωμένης**.

Φαραώ.

"Pharaoh." For the form **Φαραώθης**, as in Josephus, see Deissmann *BS* p. 327.

φαρμακ(ε)ία

in its general sense "practice of drugging," may be illustrated from P Cairo Zen I. 59018[5] (B.C. 258) (= Preisigke 6710[5]), where a man states that having taken a dose of medicine he is unable to leave the house—**ἄρρωστ]ος ἐτύγχανον ἐκ φαρμακείας ὤν**. In P Oxy III. 486[21] (A.D. 131) it has the sinister sense of "poisoning"—**τῇ μητρί μου Ἑρμιόνῃ φαρμακείας ἐνκαλῶν**, "charging my mother Hermione with poisoning": cf. Vett. Val. p. 11[1], *et saepe*. From this it is an easy transition to "sorcery," "witchcraft," as in Gal 5[20]; see Lightfoot's note *ad l.*, also Burton *ICC Gal.* p. 306.

φάρμακον

in its only NT occurrence (Rev 9[21]) has the evil meaning "drug," "enchantment," "sorcery": cf. P Tebt I. 43[19] (B.C. 118) **ἐπανείρηται αὐτὸν** (*l.* **ἐπανῄρηται αὐτὸς**) **φαρμάκωι**, "he has been poisoned," and PSI I. 64[20] (i/B.C.?), where a wife solemnly promises that she will not mix noxious drugs with her husband's drink or food—**μηδὲ ποι[ή]σειν εἰς σε φάρμακα φίλτρα μηδὲ κακοποιὰ μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς**, with which may be compared *Syll* 815(= [3]1180)[2] cited *s.v.* **θανάσιμος**, the sepulchral *Kaibel* 595[3] where a physician is praised as **πολλούς τε σώσας φαρμάκοις ἀνωδύνοις**, and the magic P Lond 122[33] (iv/A.D.) (= I. p. 117) **διασῶσόν μου πάνδοτε εἰς τὸν αἰῶνα ἀπὸ φαρμάκων καὶ δολίων**. See also the prayer for vengeance Preisigke 1323 (ii/A.D.), and compare Musonius p. 124[4] **φαρμάκοις γὰρ οὐκ ἔοικεν, ἀλλὰ σιτίοις ὑγιεινοῖς ἡ δύναμις αὐτοῦ**. A dim. **φαρμάκιον** is found in P Petr III. 42 H (8)[25] (mid. iii/B.C.) (= Witkowski[2], p. 16).

For **φάρμακον** in a healing sense, "physic," "medicine" we may cite P Lond 356[6] (i/A.D.) (= II. p. 252, *Selections* p. 59) **καλῶς ποιήσεις ἰδίωι κινδύνῳ τὸ καλὸν πωλήσας ἐξ ὧν ἐάν σοι εἴπῃ φαρμάκων ἔχειν χρείαν Σῶτας ὁ φίλος μου**, "be so good as to sell at your own risk good quality of whatever drugs my friend Sotas says that he has need," P Flor II. 222[11] (A.D. 256) **τὸ φάρμακον . . εἰς τὸν παρ' ἐμοὶ ταῦρον**, "medicine for my bull," P Grenf II. 77[17] (funeral expenses—iii/iv A.D.) (= *Selections*, p. 121) **ἔστι δὲ τὰ ἀναλώματα τιμ(ὴ) φαρμάκου παλ(αιαὶ) (δραχμαὶ) ξ̄ κτλ.**, "the expenses are—the price of medicine 60 old drachmae," etc. See also Sir 6[16], *Test. xii. patr.* Jos. ii. 7 **μέγα φάρμακόν ἐστιν ἡ μακροθυμία**, and Ign. *Eph.* xx. **φάρμακον ἀθανασίας**, of the Eucharist.

φαρμακός,

"a sorcerer" (Rev 21[8]). For the corr. verb **φαρμακεύω**, cf. P Oxy III. 472[1] (*c.* A.D. 130) **καὶ γὰρ ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει πεφαρμακεῦσθαι λέ[γω]ν**, "for it was from his house that he came out saying that he had been poisoned" (Edd.), and similarly *l.*[3]. A striking ex. is also afforded by the Jewish prayers invoking vengeance on the murderers or poisoners of two innocent girls, e.g. *Syll* 816 (= [3]1181)[8] (ii/B.C.—i/B.C.) (= Deissmann *LAE*[2], p. 414)—

> **Ἐπικαλοῦμαι καὶ ἀξιῶ τὸν θεὸν τὸν ὕψιστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός, ἐπὶ τοὺς δόλωι φονεύσαντας ἢ φαρμακεύσαντας τὴν ταλαίπωρον ἄωρον Ἡράκλεαν ἐγχέαντας αὐτῆς τὸ ἀναίτιον αἷμα ἀδίκως κτλ.**

"I call upon and pray the Most High God, the Lord of the spirits and of all flesh, against those who with guile murdered or poisoned the wretched, untimely lost Heraclea, shedding her innocent blood wickedly," etc. (Deissmann).

The verb **φαρμακόω** occurs in P Oxy XII. 1477[20] (iii/iv A.D.) where a petitioner addresses to an oracle the question—**εἰ πεφαρμάκωμαι**; "have I been poisoned?"

φάσις,

"information" (Ac 21[31]). The word is common, e.g. P Oxy IV. 805 (B.C. 25) **ἐν δὲ τοῖς ἐρχομένοις πλ[ο]ίοις**

καλαὶ φάσεις ἐλεύσονται παρ' [ἐ]μοῦ, *ib.* II. 294[15] (A.D. 22) ἐγὼ δὲ αὐτὸς οὔπω οὐδὲ ἐνήλειπα ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἁπάντων, "I am not so much as anointing myself until I hear word from you on each point" (Edd.), P Ryl II. 231[6] (A.D. 40) πέμψας μοι φάσιν ἵνα πέμψω ἐπὶ αὐτούς, "send me word in order that I may send for them" (Edd.), similarly Preisigke 7258[6], and P Oxy X. 1274[6] (iii/A.D.) ἐπεὶ ἀπευκταίας μ[ο]ι καταγγελείσης φάσ̣[ε]ως περὶ τελευτῆς τοῦ μακαρείτου μου ἀνδ[ρός, "in consequence of the lamentable news announced to me concerning the death of my beloved husband" (Edd.).

For the word in a horoscope cf. P Lond 130[21] (i/ii A.D.) (= I. p. 133) πρός τε μοῖραν καὶ λεπτὸν σχῆμά τε καὶ φάσιν. In P Tor I. 1[ix. 8] (B.C. 116) (= *Chrest.* II. p. *39*) φάσεσι δὲ καὶ λόγωι προφερομένου εἶναι αὐτοῦ τὴν οἰκίαν, φάσεσι = "verbis tantum."

φάσκω,

"assert," "allege" (Ac 24[9], 25[19], Rom 1[22]): cf. P Par 35[9] (B.C. 163) (= *UPZ* i. p. 129) τῶν δ' οὖν φασκόντων εἶναι ἐν τῶ[ι] τόπωι ὅπλα, Meyer *Ostr* 58[9] (B.C. 144) διὰ τὸ φάσκειν αὐτὸν μὴ εἰδέναι γράμματα (a common phrase), P Oxy III. 486[26] (A.D. 131) φάσκων κατὰ πίστιν . . [. .]. ἐγγεγράφθαι, "asserting that it had been registered in security," and P Ryl II. 117[19] (A.D. 269) φάσκων εἶναι αὐτὸν δ[α]νιστὴν ἐκείνου, "professing that he was a creditor of his" (Edd.) (cf. Rev 2[2]).

φάτνη.

That the traditional rendering "manger," "feeding-trough," in Lk 2[7, 12, 16], 13[15], is correct may be confirmed by P Lille I. 17[15] (iii/B.C.) (as read in *Berichtigungen*, p. 202) τὸ φ̣[ειτ]άριον ἐγὶ φάτ[ν]ηι, and P Oxy XIV. 1734 n. (ii/iii A.D.), where mention is made of εἰς φάτνας and χορ]τοθήκης. See, however, Cadbury in *JBL* xlv. (1926), p. 317 ff., who comes to the conclusion that "this much at least is probable, that φάτνη is a place in the open and that the clause which follows emphasizes the absence of shelter."

Thumb (*Heilen.* p. 71) conjectures that the form πάθνη, which survives in MGr, is an Ionism taken over by the Κοινή: see Thackeray *Gr.* i. p. 106, and Herwerden *Lex. s.v.* In P Lips I. 106[9] (A.D. 98) Πάθνη is apparently a place-name.

φαῦλος.

For the idea of "worthlessness" (rather than "active moral evil") often associated with this word, we may compare its weakened sense in such passages as P Oxy III. 530[22] (ii/A.D.) οὐθὲν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ι]ν, "for there is nothing the matter with us" (Edd.), *ib.* XIV. 1768[8] (iii/A.D.) ὅπως εὐθυμῆτε ὡς οὐδέν ἐστιν [φ]αῦλον πε[ρὶ ἡμ]ᾶς, P Flor II. 208[8] (A.D. 256) μὴ τὰ ἐν αὐτῦς (= οἷς) φαῦλα, "not the things of no moment in them (*sc.* baskets)," and *ib.* 247[17] (A.D. 256) ἵνα μὴ χρεία γένηται πρός σε φαύλων γραμμάτων, "harsh letters." In P Reinach 54[11, 13] (iii/iv A.D.) the adj. is applied to "bad" wine.

The stronger meaning, as generally in the NT (Jn 3[20], *al.*), is seen in P Leid W [xiv, 16] (ii/iii A.D.) (= II. p. 129) ἐὰν εἴπῃ τι φαῦλον, λέγε, "si dicat quid mali, dic," and perhaps P Oxy IX. 1220[11] (iii/A.D.) οὐδὲν βλέπω φαύλου παρ' ἐμοί, "I see nothing bad in my behaviour" (Ed.).

The adverb is seen in Menander Σαμία 165 ὅτε φαύλως ἔπραττες, "when you were poor" (Allinson).

φείδομαι,

"spare," c. gen. pers., as in Ac 20[29], *al.*: cf. P Par 63[133] (B.C. 164) (= P Petr III. p. 31) τῶν ἄλλων ἀδυνατούντων φείσεσθε, "you must spare the others who are incapable" (Mahaffy), and P Oxy VII. 1065[6 f.] (iii/A.D.) ὥσπερ [ο]ἱ θεοὶ οὐκ ἐφίσαντό μ[ο]υ, οὕτως κἀγὼ θεῶ[ν] οὐ φί[σ]ομαι, "as the gods have not spared me, so will I not spare the gods," an interesting passage as illustrating "the tendency in the popular religion to regard the relationship between gods and men as one of strict reciprocity" (Ed.).

See also P Oxy VII. 1070[26] (iii/A.D.) μηδενὸς ὧν ἔχομεν αὐτῶν φειδομένη, "sparing nothing that we have" (Ed.), P Fay 20[19] (iii/iv A.D.) μεθ' ὅσης αὐτοὺς προθυμίας φείδεσθαι, "how much zeal it is their duty to show in exercising thrift" (Edd.), and from the inscrr. *Syll* 325 (= [3]708)[36] (before B.C. 100) οὐδενὸς φεισάμενος οὔτε τῶν πρὸς τοὺς θεοὺς οὔτε τῶν πρὸ[ς] τοὺς πολείτας δικαίων, where Herwerden (*Lex. s. v.*) understands the verb in the sense "rationem habere."

φειδομένως.

This rare adv., which in Biblical Greek is confined to 2 Cor 9[6] (but see Prov 21[14]) occurs in Plut. *Alex.* xxv. νῦν δὲ φειδομένως χρῶ τοῖς παροῦσι, "now, however, use sparingly what thou hast."

φελόνης,

"cloak" (*paenula*). The word appears in the above form in 2 Tim 4[13], its only NT occurrence, cf. P Fay 347 (ii/A.D.), payment for various articles including φελονῶν. The dim. appears in P Gen I. 80[14] (mid. iv/A.D.) φ[ε]λόνιον ᾱ.

Other forms are (1) φαινόλης, as in the private account P Oxy IV. 736[4] (*c.* A.D. 1) φαινόλ[ο]υ Κοράξου (δραχμαὶ) ῑ̄, and similarly [10, 77], *ib.* XII. 1583[6] (ii/A.D.) γενοῦ παρὰ Ἰσίδωρον χάριν τοῦ [φαι]νόλου καὶ τοῦ ἐπικαρσίου ("cross-band"), P Hamb I. 10[19] (ii/A.D.) φαινόλην λευκοσπανὸν τέλειον, and P Oxy XIV. 1737[9] (ii/iii A.D.) ιβ̄ φαινόλ(αι) ϛ̄. (2) φαινόλιον, as in P Oxy III. 531[14] (ii/A.D.) τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίων, "the white robes which are to be worn with the purple cloaks," *ib.* XII. 1584[7] (ii/A.D.) περὶ τῶν φαινολίων, *ib.* VI. 936[18] (iii/A.D.) ὁ ἠπητὴς λέγει ὅτι οὐ δίδω οὔτε τὸν χαλκὸν οὔτε τὸ φαινόλιν (for φαινόλιον) ἄτερ Ἰούστου, "the cobbler says that he will not give up either the money or the cloak without Justus," and *ib.* [19] οὔπω λελύτρωται τὸ φαινόλιν, "the cloak has not yet been redeemed." (3) φαιλόνιον, as in *ib.* 933[30] (late ii/A.D.) εἰ ἠγόρασεν τῷ παιδίῳ σου τὸ φαιλόνιον, "whether he bought the cloak for your child": cf. P Giss I. 12[4] (ii/A.D.) ἔπεμψάς μοι ὑγιῶς τὸν στήμονα καὶ τὴν κρόκην τῶν φαιλωνίων.

In view of the above usage it does not seem possible to understand the word other than as "cloak" in 2 Tim *l.c.*;

but see E. Maunde Thompson *Greek and Latin Palaeography* (Oxford, 1912), pp. 31 f., 47: cf. also Birt *Das antike Buchwesen*, p. 65. There is an interesting discussion of the word in Field *Notes*, p. 217 f.

φέρω.

(1) "bring," "carry": P Tebt II. 418[9] (iii/A.D.) **καλῶς ποιήσεις, ἄδελφε, [ἐ]ὰν εἰσέρχῃ ἐνεγκὼν μετὰ σεαυτοῦ τὴν γυναῖκά μου,** "you will do well, brother, to come up and bring my wife with you" (Edd.), *ib.* 421[6,8] (iii/A.D.) (= *Selections*, p. 106) **τὸ κιτώνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ἔνιγκον ἐρχ[ό]μενος, τὸ δὲ καλλάϊνον μ[ὴ] ἐνίγκῃς,** "her tunic, the white one which you have, bring when you come, but the turquoise one do not bring," P Grenf II. 73[8] (late iii/A.D.) (as now read by Deissmann *LAE*[2] p. 214) **οἱ νεκροτάφοι ἐνηνόχασιν** (cf. *Proleg.* p. 154) **ἐνθάδε εἰς Τοετὼ τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὄασιν ὑπὸ τῆς ἡγεμονίας,** "the grave-diggers have brought here to Toëto Politika, who had been sent into the Oasis by the government," P Fay 134[3] (early iv/A.D.) **φέρων εἰ δόξαν σοι τὴν ὕαλον,** "bring, if you please, the crystal" (Edd.), and *ib.* 136[7] (iv/A.D.) **ἀπαντήσατε ἀπ' ἑαυτῶν πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ,** "return from where you are before some one fetches you" (Edd.).

(2) For the derived sense "bring by announcing," "announce," cf. P Oxy VIII. 1148[9] (i/A.D.) where a question addressed to an oracle ends—**τοῦτό μοι σύμφωνον ἔνενκε,** "tell me this truly." Hunt *ad l.* cites in further illustration of this meaning P Fay 138[3] (i/ii A.D.) **ἡ κρείνεται αὐτὸν ἀπελθεῖν ἰς πόλειν; τοῦτο ἐκξένειγκον,** and BGU I. 229[4] (ii/iii A.D.) **ἢ μὲν σοθήσωι** (*l.* **μὴν σωθήσομαι**) . . ., **τοῦτό[ν] μοι ἐξένικον,** where the sense is not "bring this to pass," but "deliver an oracle," "give an answer" (cf. LS[9] *s.v.* **ἐκφέρω** II. 3). The point is not without interest for Heb 9[16] **ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου,** where **φέρεσθαι** may = "to be made publicly known" rather than "be brought" or "be brought in." See the discussion of the whole verse in Field *Notes*, p. 229 f.

(3) "endure": P Grenf I. 42[5] (ii/B.C.) (= *Chrest.* I. p. *528*) **κινδύνους [μεγάλους . . . . . ἐνην]οχότων,** and P Tebt II. 314[4] (ii/A.D.) **πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἤνεγκα ἕως τὴν [π]ερι[το]μὴν ἐκπλέξω,** "I believe you are aware how much trouble I had in getting the circumcision through": cf. Heb 12[20], 13[13].

(4) For **φέρω εἰς,** "lead to," as in Ac 12[10], cf. P Oxy I. 69[1] (A.D. 190) **(θύραν) φέρουσαν εἰς δημοσίαν ῥύμην,** and *ib.* 99[7, 17] (A.D. 55). See also P Tebt I. 54[8] (B.C. 86) **τῇι νυκτὶ τῇι φερούσηι εἰς τὴν κε̄ τοῦ Φαῶφι,** "on the night which led to the 25th of Phaophi," the "day" began with sunrise, and similarly P Ryl II. 129[5] (A.D. 30), BGU II. 589[6] (ii/A.D.). MGr **φέρνω**, as well as **φέρω**.

φεύγω,

"flee," "escape": Preisigke 6757[16] (B.C. 249–8) **κατελάβομεν δὲ τὸν Ἀτφεῦν πεφευγότα,** P Oxy II. 295[4] (*c.* A.D. 35) **γίνωσκε ὅτι Σέλευκος ἐλθὼν ὧδε πέφευγε,** "I must tell you that Seleucus came here and has fled" (Edd.), *ib.* XII. 1415[8] (late iii/A.D.) **ἵν]α μὴ φεύγωσιν,** "lest they run away," to avoid a certain duty laid upon them, P Grenf II. 84[4] (v/vi A.D.) **πατέραν φωνεύσας** (*l.* **πατέρα φονεύσας**) **νόμους φοβηθεὶς ἔφυγεν εἰς ἐρημίαν,** "having killed his father, in fear of the laws he fled into the desert," and the Christian amulet P Oxy VIII. 1151[1] (v/A.D.?) **φεῦγε πῦ(εῦμ)α μεμισιμένον, Χ(ριστό)ς σε διώκει,** "fly, hateful spirit! Christ pursues thee" (Ed.).

A somewhat weakened sense is found in P Giss I. 40[ii. 16] (A.D. 215) **Αἰ[γύπτι]οι πάντες, οἵ εἰσιν ἐν Ἀλεξανδρείᾳ, καὶ μάλιστα ἄ[γ]ροικοι, οἵτινες πεφε[ύγασιν] ἀλ[λοθεν,** and *ib.*[23] **οἵτινες φεύγουσι τὰς χώρας τὰς ἰδίας.**

Φῆλιξ.

For this common proper name cf. P Oxy IV. 800 (*c.* A.D. 153), where it is the name of a prefect.

φήμη,

"report," "rumour" (Mt 9[26], Lk 4[14]): the word is doubtfully restored in BGU IV. 1024[vii. 28] (end iv/A.D.). A late ex. is afforded by P Masp I. 67097 *verso* D[89] (Byz.).

φημί.

A few miscellaneous exx. will suffice for this common verb—P Lille I. 5[7] (B.C. 260–59) **εἰς σπέρμα, πρὸς αἷς φ[ησι]ν ἔχειν πυρ(οῦ) π̄γ̄,** "pour semence, en plus des 83 artabes de blé qu'il dit avoir" (Ed.), P Tebt II. 280[11] (B.C. 126) **ὧν ἔφη ἠγορα(κέναι) κατὰ συ(γγραφήν),** "which (space) he stated he had bought by a contract," P Amh II. 30[44] (ii/B.C.) **ἔφη ἐκχωρήσει⟨ν⟩ ἐκ τῆς οἰκίας ἐν ἡ[μ]έραις ῑ̄,** P Flor I. 49[6] (A.D. 209) **Σαραπίωνος, ὡς φη(σιν), [ἀπὸ τῆ]ς μητροπόλεως,** and *ib.* 127[2] (A.D. 256) **σὺν θεῷ φάναι προσδόκα ἡμᾶς,** "if God pleases, expect us."

For the part. we may cite P Petr III. 30[6] (iii/B.C.) **φαμένη καταστήσεσθαι πρός [με,** "though she said that she would appear against me" (Edd.), and its frequent occurrence in the subscriptions of letters in such phrases as—P Ryl II. 155[23] (A.D. 138–61) **ἔγρα]ψα ὑ[πὲ]ρ αὐτῆς κα[ὶ] τοῦ κυρίου φαμένων μὴ εἰδ[έν]αι γράμ[ματα,** and *ib.* 88[27] (A.D. 156) **ἐγράφη διὰ Ἀμμωνίου νομογρά(φου) καὶ ἔστιν [ὁ] Διωγᾶς φάμενος μὴ εἰδέναι γράμ(ματα),** "written by Ammonius, scribe of the nome; Diogas, professing to be illiterate" (Edd.).

φημίζω,

"spread a report," a *v.l.* for **διαφημίζω** (*q.v.*) in Mt 28[15]: cf. P Giss I. 19[4] (ii/A.D.) **μεγάλως ἀγωνιῶσα περί σου διὰ τὰ ὄν[τα τ]οῦ καιροῦ φημιζόμενα.**

Φῆστος,

the name of a certain **ἔπαρχος εἴλης,** in P Lond 904[33] (A.D. 104) (= III. p. 126). The document itself is interesting as a specimen of an official letter copy-book (cf. Deissmann *LAE*[2] p. 235).

φθάνω.

1. The original meaning "anticipate," "precede," old Engl. "prevent," as in 1 Thess 4[15] (cf. Sap 4[7], 6[13], 16[28]) may be illustrated from such passages as P Ryl II. 119[16] (A.D. 54–67) **ἀπολυθῆναί τε τὸν Μουσαῖον ὧν ἔφθη λαβεῖν**

ἐκφορίων, "and that Musaeus should receive a discharge from the rents previously obtained" (Edd.), P Oxy II. 237 vi. 30 (A.D. 186) ὅτι φθάνει τὸ πρᾶγμα ἀκριβῶς [ἐξ]ητασμένον, "the fact that a searching inquiry into the affair had already been held" (Edd.), *ib.* vii. 42 εἰ ἔφθακας (cf. 2 Thess 2[16] ἔφθακεν BD* 31) ἅπαξ προῖκα δ[οὺς τ[ῇ] θυγ]ατρί σου, ἀποκατάστησον, "if you have already once given a dowry to your daughter, you must restore it," (Edd.), *ib.* XIV. 1666[3] (iii/A.D.) φθάνω δὲ ὑμεῖν πρότερον γεγραφηκὼς περὶ τοῦ μεικροῦ Παυσανίου ὡς εἰς λεγιῶνα στρατευσάμενον, "I have previously written to you about the little Pausanias becoming a soldier of a legion" (Edd.), *ib.* VI. 907[14] (a Will—A.D. 276) τῇ Πτολεμαίδι βεβαιῶ διὰ τούτου μου τοῦ βουλήματος ἣν φθάσας ἐπιδέδωκα αὐτῇ προῖκα, "and I also confirm to Ptolemais by this will the dowry which I previously gave her" (Edd.), *ib.* 935[20] (iii/A.D.) ἔφθανε γὰρ προβαστάξας τὰς ἐν ταῖς (ἀρούραις ?) ι., "he has already taken away those (*sc.* bundles) in the 1 [+] arourae" (Edd.), *ib.* VIII. 1103[5] (A.D. 360) φθάσαντες ἡμῖς ἐπληρώσαμεν αὐτούς, "we had previously paid them" (Ed.), and P Grenf I. 53[32] (iv/A.D.) (= *Chrest.* I. p. *158*) καὶ ταῦτα πάλιν φθάνομεν ἀποδείξειν.

2. Apart from 1 Thess 4[15], the verb in the NT has lost its sense of priority, and means simply "come," "arrive," as in Mt 12[28], 1 Thess 2[16], Rom 9[31], 2 Cor 10[14] (but see RV marg.), and Tob 5[19] ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, "let not money come (or be added) to money" (see Thackeray *Gr.* i. p. 289): cf. P Amh II. 72[9] (A.D. 246) ἧς κληρον[ο]μ[ίας] φθάσασα διεπεμψάμην τῷ λαμπροτάτῳ ἡγεμόνι, "of this inheritance I at once announced the succession to his excellency the praefect" (Edd.), P Tebt II. 417[10] (iii/A.D.) πλὴν ἀρξόμεθ[α] τοῦ ἔργου, ἐπὶ γὰρ ἐ[ὰν] φθάσωμεν ἐπιλαβέσθαι τοῦ ἔργου δυνόμεθα αὐτ[ὸ ἀ]φῖνε (*l.* ἀφεῖναι), "but we will begin the work, for as soon as we make haste to set ourselves to it we can finish it completely (?)" (Edd.), and P Flor I. 9[9] (A.D. 255) (= p. 28) φθάσαντός μου πρὸς τοῖς μναιμίοις (*l.* μνημείοις), "when I had arrived at the tombs." Cf. P Lond IV. 1343[24] (A.D. 709) φθάσαι τὰ ἔσκατα (*l.* ἔσχατα), "passing their wildest expectations" (Ed.).

For φθάνω εἰς, as in Rom 9[31], Phil 3[16], cf. BGU II. 522[6] (ii/A.D.) τῆς εἰς ἅπαντός (= -άς) σου φιλανθρωπία[ς] κύριε φθανούσης (gen. abs.), P Par 18[14] (ii/A.D.) ἔτι δύο ἡμέρας ἔχομεν καὶ φθάσομεν εἰς Πηλ[ούσι], and see the rare usage ἔφθασα τὸ Σκέλος, "perveni ad Scelos," in P Iand 21[3] (vi/vii A.D.) (with the editor's note).

In Sir 30[25] ἐν εὐλογίᾳ Κυρίου ἔφθασα, καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν, the meaning apparently is "I attained my object," not "I outstripped others" (see Sanday *Inspiration*, p. 261 n[1].). Note the colloquial ἔφθασα, "here I am" in MGr, and φτάνω, "arrive," "comprehend."

φθέγγομαι,

"utter" c. acc. as in 2 Pet 2[18]: cf. P Leid W xix. 10 (ii/iii A.D.) (= II. p. 147) ἐπικαλοῦμαί σε . . . οὗ τὸ ὄνομα οὐδὲ θεοὶ δύναται (*l.* δύνανται) φθέγγεσθαι. For the absol. use of the verb, as in Ac 4[18], see the epigram PSI I. 17 iv.[1 f.] (iii/A.D. ?)—

> Εἰ καὶ τὴν φωνὴν ὁ ζωγράφος ὦδ' ἐνέθηκεν,
> εἶπες ἂν ὡς ἤδη φθέγγεται Εὐπρέπιος.

The reference is to abusive language in P Lond 983[13] (iv/A.D.) (= III. p. 229), a petition that a certain woman should be called to account—ὧν καθ' ἡμῶν ἐφθέγξατο, similarly P Flor III. 309[11] (iv/A.D.), and from the inscrr. *Syll* 809 (= [3] 1175)[6] (iv/iii B.C.) ῥῆμα μοχθηρὸν φθένγεσθαι.

φθείρω.

For the metaph. sense "corrupt," "injure," as in 1 Cor 3[17], *al.*, we may point to the common clause in marriage-contracts forbidding the wife φθείρειν τὸν κοινὸν οἶκον (P Tebt I. 104[29] (B.C. 92), BGU IV. 1050[22] (time of Augustus), P Oxy III. 497[4] (early ii/A.D.), *al.*): cf. 1 Cor 3[17].

A literal sense is seen in certain nursing contracts, where provision is made against the nurse's "spoiling" her milk, e.g. BGU IV. 1058[29] (B.C. 13) μὴ φθίρουσαν τὸ γάλα. In P Strass I. 24[15] (A.D. 118) the pass. ἐφθάρη[σ]α(ν) is used of the destruction of cattle. Cf. also P Cairo Zen I. 59037[7] (B.C. 258–7) where a man is described as ἐν Ἀλεξανδρείαι φθειρόμενος, "in Alexandria wasting his time."

φθινοπωρινός,

derived from φθινόπωρον (cf. P Cairo Zen I. 59020[4]—B.C. 258), a compound from φθίνουσα ὀπώρα, "the concluding portion of the ὀπώρα," and hence "autumnal": cf. Moulton *Gr.* ii. § 106, p. 279 f. In Jude[12] the epithet is applied to false teachers, δένδρα φθινοπωρινὰ ἄκαρπα, "autumn trees without fruit" (RV): they were barren at the very time when fruit might be expected (cf. Lk 13[6 ff.]). See the full discussion of the word with many reff. in Mayor *Ep. of Jude*, p. 55 ff., and add from the papyri the calendar P Hib I. 27[170] (B.C. 301–240) κϛ̄ ἰσημερία φθινοπωρινή. MGr φθινοπωρινός, "autumnal."

φθόγγος,

"utterance," "sound" (1 Cor 14[7]): cf. the magical P Lond 121[774] (iii/A.D.) (= I. p. 109) φθόγγος ἐναρμόνιος, and [777] φθόγγος [ἀ]νεγκαστικός, also P Leid V viii. 6 (iii/iv A.D.) (= II. p. 29) πρὸς ἁρμονίαν τῶν ἑπτὰ φθόγγων ἐχόντων φωνὰς πρὸς τὰς κη̄ φῶτα τῆς (σελήνης).

φθονέω.

For φθονέω, "envy," c. dat. as in Gal 5[26], cf. P Flor III. 373[6] (iii/A.D.) ἐμοὶ ἐφθόνεσεν (*l.* ἐφθόνησεν) ὡς συνειδότι τῷ δούλῳ καὶ τὰ μέρη αὐτοῦ λαμβάνων, and P Masp I. 67121[9] (Byz.) πονη[ρ]οῦ δ[αί]μων[ο]ς φθονήσαντος [τῷ ἡμ]ε[τέρῳ συνεκεσίῳ (*l.* συνοικεσίῳ). See also P Grenf I. 53[29] (iv/A.D.) (= *Chrest.* I. p. *158*) ἐξ ὧν φθονοῦσιν ὅτι σου χάρω (for χάριν) αὐτὰ προστεθείκαμεν, where the editor translates, "they (*sc.* the daughters) are angry because for your own sake we have told you what has happened."

φθόνος,

"envy": cf. P Ryl II. 144[21] (A.D. 38) ἔτι δὲ καὶ ἐτόλμησεν πθόνους (*l.* φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.), P Oxy II. 237 vi. 21 (A.D. 186) ἐπὶ φθόνῳ δὲ μόνῳ [λο]ιδορούμενος, "but malice was the root of his abuse" (Edd.: but see their note *ad l.*),

ib. III. 533[14] (ii/iii A.D.) ϊ[ν]α μὴ ἔχωμεν στομάχου[s] μηδὲ φθόνον, "that we may not be caused vexation and annoyance" (Edd.), P Thead 14[34] (iv/A.D.) οὐδὲν βεβάστακται· οὗτοι φθόνῳ περὶ κληδίου κατα[γορεύουσιν?, "nothing has been taken. These accuse us from jealousy." Hort (*Jas.* p. 93 f.) thinks that the difficult πρὸς φθόνον in Jas 4[5] must be understood as = "jealously" or "with jealousy" (cf. the RV marginal renderings): see also the elaborate note in the *Revue Biblique* xii. (1915), p. 35 ff., and for a suggestion to read φόνον for φθόνον, see J. A. Findlay in *Exp T* xxxvii. (1926), p. 381 f. For Phil 1[15] the commentators cite by way of illustration the comic poet Philemon (Meineke iv. p. 55) πολλά με διδάσκεις ἀφθόνως διὰ φθόνον.

φθορά.

(1) "loss": P Tebt I. 105[3] (B.C. 103) ἀνυ(πόλογον) πά(σης) φθο(ρᾶς), "subject to no deduction for loss," with reference to a lease of land, and P Strass I. 24[26] (A.D. 118) (γίγνονται) φθορᾶς ε̄, "total, 5 by death," with reference to the death of cattle. In *Syll* 316 (=[3] 684)[7] (B.C. 139?) the noun is united with ἔμπρησις—λέγω δὲ ὑπὲρ τῆς ἐμπρήσεως καὶ φθορᾶς τῶν ἀρχ(εί)ων καὶ τῶν δημοσίων γραμμάτων.

(2) "corruption," "decay": *Priene* 105[2] (*c.* B.C. 9), where it is stated that the world would have suffered speedy φθοράν, had it not been for the birth of Augustus: cf. Rom 8[21].

The word is used of "abortion" in *Syll* 633 (=[3] 1042)[7] (ii/A.D.); see the editor's note with its references to Ps. Pauli *Apoc.* 60 αὗταί εἰσιν αἱ φθείρασαι ἑαυτὰς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι, and to ἀπὸ φθορείων in *Syll* 567 (=[3] 983)[12] (ii/A.D.).

φιάλη,

"bowl." The Attic spelling φιάλη, which the LXX and the NT (Rev 5[8], *al.*) retain instead of the Hellenistic φιέλη, is found also in the Κοινή, e.g. P Cairo Zen I. 59021[16] (B.C. 258) φιάλας τοῦδέ με οὐκ ἐῶντος δέχεσθαι, P Tebt I. 6[27] (B.C. 140–139) φιάλας καὶ ποτήρια, "bowls and cups," P Oxy III. 521[17] (ii/A.D.) φιάλη χαλκῆ, P Fay 127[9] (ii/iii A.D.) ἔπεμψα ὑμῖν γ̄ [ζεύ]γη φιαλῶν, "I have sent you three pairs of bowls," and P Oxy VI. 937[12] (iii/A.D.) τῆς φιάλης τῆς λιθίνης, "the stone bowl." In PSI IV. 306[8] (ii/iii A.D.) ἑκάστης φιάλλης (*l.* φιάλης) the reference is to a "cistern."

φιλάγαθος,

"loving what is good" (Tit 1[8]). In P Oxy I. 33[ii. 11] (late ii/A.D.) a certain Appianus taunts an Emperor, perhaps Commodus (see P Oxy II. p. 319), by extolling the superior virtues of his predecessor Marcus Aurelius—ἄκουε, τὸ μὲν πρῶτον ἦ[ν] φιλόσοφος, τὸ δεύτερον ἀφιλάργυρος, τ[ὸ] τρίτον φιλάγαθος, "listen; in the first place he was a lover of wisdom, secondly, he was no lover of gain, thirdly, he was a lover of virtue" (Edd.).

For the corr. subst., which is common in the inscrr., cf. *Preisigke* 1106[6] (Ptol.) οἱ συνπόσιον γενόμενοι φιλαγαθίας ἕνεκεν τῆς εἰς ἑαυτούς, *ib.* 6117[4] (B.C. 18) φιλαγαθίας χάριν, and for the verb cf. P Tebt I. 124[17] (*c.* B.C. 118) ἧι ἔχομεν ἀπὸ τῆς ἀρχῆς εὐνοίαι φιλαγαθήσαντες.

Φιλαδελφία,

For this city of the Roman province Asia (Rev 1[11], 3[7]), see Ramsay *Letters*, p. 391 ff. A village of the same name is found in the Arsinoite nome, see P Lond 166 *b*[6] (A.D. 186) (= II. p. 106), BGU II. 356[6] (A.D. 213).

φιλαδελφία.

In profane Greek and the LXX φιλαδελφία is confined to the love of those who are brothers by common descent, e.g. Luc. *dial. deor.* xxvi. 2, 4 Macc 13[23, 26], 14[1], and cf. P Lond V. 1708[101] (A.D. 567?) τῇ ἐμῇ φιλαδελφίᾳ, of kindness to sisters; but in the NT the word is used in the definite sense of "love of the brethren," i.e. the Christian brotherhood (Rom 12[10], Heb 13[1], 1 Pet 1[22], 2 Pet 1[7]).

φιλάδελφος,

"loving one's (Christian) brothers," 1 Pet 3[8]. For a brother loving his actual brother (see *s.v.* φιλαδελφία), cf. the inscr. on a tomb *Preisigke* 313[3] (i/A.D.?) Εἰσίων φιλάδελφε χρηστὲ χαῖρε, and similarly *ib.* 6234[2] (B.C. 33), *al.*

φίλανδρος.

is common in epitaphs of a wife "loving her husband" (Tit 2[4]): cf. *Perg* 604 (about the time of Hadrian) cited by Deissmann *LAE*[2], p. 314—

Ἰούλιος Βάσσος
Ὁτακιλίᾳ Πώλλῃ
τῇ γλυκυτάτῃ
[γ]υναικί, φιλάνδρ[ῳ]
καὶ φιλοτέκνῳ
συνβιωσάσῃ
ἀμέμπτως
ἔτη λ̄.

"Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband, and loving her children, she lived with him unblamably 30 years." Cf. *Preisigke* 330 Δ[ιονυσά]ριον παν[ά]ρετε φίλανδρε φιλότ[ε]κνε εὐψ[ύ]χει, and the citation from *BCH* xxii. *s.v.* φιλόσοφος: the corr. subst. occurs in *Preisigke* 5037 Εὐψύχι Ταήσι μητρῶον μόρον ἑκτανύσασα σωφροσύνῃ καὶ φιλανδρίᾳ.

φιλανθρωπία.

This common word occurs only *bis* in the NT (Ac 28[2], Tit 3[4]), and is best understood in the sense of "kindness," "humanity," rather than "philanthropy" or "the love of mankind" in general (cf. Field *Notes*, p. 147 f.).

For the phrase τυγχάνω φιλανθρωπίας (cf. Ac 28[2], Esther 8[13], 2 Macc 6[22]) we may cite P Petr III. 29 (e)[13] (iii/B.C.) ἵνα τύχω τῆ[s παρ]ά σου φιλαν[θρωπί]ας, "in order that I may meet with consideration at your hands" (Edd.), P Magd 28[12] (B.C. 217) τούτου γὰρ γενομένου, ἐπὶ σὲ καταφυγών, βασιλεῦ . . . ἐγώ τε ἔσομαι τῆς παρὰ σοῦ φιλανθρωπίας τετευχώς, and similarly P Leid G[21] (B.C. 181–145) (= I. p. 43), P Tebt I. 30[20] (B.C. 115).

Other exx. of the subst. are—P Michigan Inv. No. 2798[3] (time of Hadrian) (= *Class. Phil.* xxii. p. 248) χάριν σοι ἔχω τῇ φιλαν[θ]ρωπίᾳ περὶ τοῦ ἐλαίου, "I thank you for your kindness about the olive-oil" (Ed.), P Ryl II. 296

(ii/A.D.) **τῇ σῇ φιλανθρωπείᾳ**, as a title of address to a high official, P Fay 20[16] (Imperial edict—iii/iv A.D.) **φιλανθρωπίᾳ τε καὶ εὐεργεσίαις συναύξειν ταύτην τὴν ἀρχήν**, "by liberality and the conferring of benefits to increase the welfare of this kingdom" (Edd.), and *OGIS* 139[21] (B.C. 145–116), where the priests of Philae commemorate certain relief granted them by Ptolemy Euergetes II. by erecting a pillar—**ἐν ᾗι ἀναγράψομεν τὴν γεγονυῖαν ἡμῖν ὑφ' ὑμῶν περὶ τούτων φιλανθρωπίαν**: cf. Aristeas 265 where **ἀνθρωπία** and **ἀγάπησις** are said to be the most necessary possessions for a king, and see further Wendland *ZNTW* v. (1904), p. 345 n[2].

The adj. (in Greek Bible only Sap 1[6]) is similarly used of the virtues of rulers in such inscrr. as *Magn* 18[17] (letter of Antiochus III—B.C. 205) **ἔχοντες οὖν ἐξ ἀρχῆς π[ερὶ] τοῦ δήμου τὴν φιλανθρωποτάτην διάλ[η]ψιν διὰ τὴν εὔνοιαν**, *ib.* 20[13] **τ]ὸν θειότατον καὶ μέ[γ]ιστον καὶ φιλανθρωπότατον βασιλέα**, with reference to the Emperor Julian. Cf. from the papyri P Oxy IV. 705[59] (A.D. 200–2) **ὦ φιλανθρωπότατοι Αὐτοκράτορες**, with reference to Septimius Severus and Caracalla, and in the same document the words of the petitioner who states that he has before him[75] **καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησίμου**, "a both humane and useful object," and the Christian prayer *ib.* VI. 925[2] (v/vi A.D.) (= *Selections*, p. 131), which begins—**Ὁ θ(εὸ)ς ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλάνθρωπος καὶ δημιουργός**.

For **φιλάνθρωπα** = "ordinances of special favour," as in 2 Macc 4[11], cf. P Meyer 1[24] (B.C. 144) **μένειν [δὲ κύρια τὰ φ]ιλάνθρωπα**, with the editor's note, and see also P Ryl II. 155[7] (A.D. 138–161), again with the editor's note. In BGU II. 595[7] (A.D. 70–80) **εἶνα φιλάνθρωπον εἰς δύο τόπους μὴ χορηγῆι**, the word is apparently = "a *douceur*," "that he did not need to give a *douceur* on two occasions."

We may add one or two exx. of the verb **φιλανθρωπέω**: P Tebt I. 31[21] (B.C. 112) **ἵν' ὦ] πεφιλανθρωπημένος**, "that I may obtain redress," in connexion with a change of ownership, similarly *ib.* II. 397[27] (A.D. 198), P Oxy III. 532[20] (ii/A.D.) **βουλόμενόν σε φιλανθρωπῶ[[ϛη]]σαι** (*l.* **φιλανθρωπῆσαι**), "wishing to welcome you," and *OGIS* 90[12] (Rosetta stone—B.C. 196) **ταῖς τε ἑαυτοῦ δυνάμεσιν πεφιλανθρώπηκε πάσαις**, where **φιλανθρωπέω** is used intransitively = **φιλάνθρωπον εἶναι**, as the editor notes.

As against Hobart's claim (p. 296 f.) that **φιλανθρωπία** (Ac 28[2]) and **φιλανθρώπως** (Ac 27[3]) were part of Luke's "medical" vocabulary, Cadbury (*JBL* xlv. (1926) p. 201 f.) has pointed out that the words occur over 40 times in Dittenberger's *Syll*[3] Index *s.vv.* **φιλανθρωπία, -ος**.

φιλανθρώπως.

For the somewhat weakened sense of "kindly" in Ac 27[3], cf. *OGIS* 51[8] (B.C. 239) **τοῖς τε τεχνίταις φιλανθρώπως ἅπαντα** ("throughout") **χρῆται**, *Priene* 47[4] (B.C. 200) **ἔν τε τοῖς ἄλλοις φι⟨λ⟩ανθρώπως χρώμενος διατελεῖ**, and *Preisigke* 6185[10] (iii/A.D.) **εὐμεν[ῶ]ς καὶ φιλαν[θρώπως**.

φιλαργυρία.

To the numerous illustrations of 1 Tim 6[10] given by the commentators may be added (as by Lock) *Test. xii. patr.* Jud. xix. 1 **ἡ φιλαργυρία πρὸς εἰδωλολατρείαν ὁδηγεῖ**. For the corr. verb see *Syll* 278 (= [3] 593)[12] (B.C. 196-4) **ὅτι τελέως ἐν οὐθενὶ φιλαργυρῆσ[α]ι βεβουλήμεθα**.

φιλάργυρος,

"loving money" (Lk 16[14], 2 Tim 3[2]), is found in an imperfect context in P Petr III. 53 (*j*) (iii/B.C.). The word appears as a proper name in P Oxy XIV. 1678[12] (iii/A.D.).

φίλαυτος,

"loving self," occurs in Bibl. Greek only in 2 Tim 3[2]: cf. Philo *Leg. Allegr.* i. 49 (ed. Cohn) **φίλαυτος δὲ καὶ ἄθεος ὁ νοῦς οἰόμενος ἴσος εἶναι θεῷ**. For the corr. subst. see P Par 26[i. 10] (B.C. 163) (= *UPZ* i. p. 247, *Selections*, p. 14) **δι' ὀλίων** (*l.* **ὀλίγων**) **τὴν τῶν ἀδικούντων ἡμᾶς φιλαυτίαν ἐχθεῖναι**. For **φίλαυτος** and **φιλαυτία**, Waddell (*Selections*, p. 178) refers to Plato *Laws* 731 D and the discussion in Aristot. *Eth. N.* ix. 8.

φιλέω,

"love": P Tebt II. 408[5] (A.D. 3) **ἐπιστάμενος πῶς σε τίθεμαι κὲ φιλῶ**, "since you know how I esteem and love you" (Edd.), BGU II. 531[ii. 19] (A.D. 70–80) **α[ἰ]σθόμενος πῶς με φιλεῖς**, P Tebt II. 294[24] (A.D. 146) **ἵνα καὶ αἱ ὀφ[ο]υσαι ἱερουργίαι τῶν σε φιλούντων θεῶν ἐπιτελῶνται**, "in order that the due services of the gods who love you may be performed" (Edd.), P Oxy III. 528[6] (ii/A.D.) **τὸ προσκύνημά σου πυῶ** (*l.* **ποιῶ**) **παρὰ τῇ σε φιλούσῃ Θοήρι**, "I perform the act of veneration on your behalf to Thoeris who loves you" (Edd.). We may add the iii/A.D. love-spell *Preisigke* 4947[1 ff.] **ὁρκίζω σε, νεκυδαῖμον, . . . διακόνησόν μοι εἰς Ἀπλωνοῦν, ἣν ἔτεκεν Ἀρσινόη . . . ἵνα με φιλῇ καὶ ὃ ἐὰν αὐτὴν αἰτῶ, ἐπήκοός μοι ᾖ⟨⟨ν⟩⟩**.

The verb is followed by an inf., as in Mt 6[5], in P Giss I. 84[13] (ii/A.D. *ad init.*) **φι]λοῦσι νῦν οὗτοι τὴν ἀλήθ[ε]ιαν εἰπεῖν**, *Chrest.* II.[vi. 14] (ii/A.D.) **τοῦτο δὲ ἐπὶ πολλῶν φιλεῖν γενέσθαι**.

With the closing greeting **ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει** in Tit 3[15] cf. P Fay 119[28] (*c.* A.D. 100) **ἀσπάζου Ἐπαγαθὸν καὶ τοὺς φιλοῦντες ἡμᾶς πρὸς ἀλήθιαν**, and BGU III. 814[38] (iii/A.D.) **ἀσπάζομαι καὶ το]ὺς φιλοῦντο(= α)ς ἡμᾶς πάντες**.

It is possible, however, that, following Wilcken's suggestion (*Archiv* vi. p. 379), we should in both these passages read **ὑμᾶς** for **ἡμᾶς** in keeping with the form the greeting takes elsewhere, as P Fay 118[28] (A.D. 110) **ἀσπάζου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθιαν**, PSI I. 94[11] (ii/A.D.) **ἄσπασαι Τερεῦν καὶ τοὺς φιλοῦντάς σε πάντας**, and P Giss I. 12[8] (ii/A.D.) **ἐπισκοποῦμαι τὴν σὴν σύνβιον καὶ τοὺς φιλοῦντάς σε πάντας**. In any case Wilcken (*l.c.*: cf. Ziemann *Epist.* p. 329 f.) regards this use of **ὑμᾶς [σε] φιλοῦντας** for **ἡμᾶς φιλοῦντας**, which we might have expected, as one of the finer touches of these ancient letters, even if it had become largely stereotyped and formal. He knows no instance of its use earlier than about A.D. 100.

If **φιλέω** and **ἀγαπάω** (*q.v.*) are to be distinguished in the NT, the former is probably the love of friendship, the latter reverential love: but there appears to be a growing tendency

to regard the two verbs as synonymous, even in Jn 21[15]: cf. *ib.* 13[23] with 20[2], and see *ib.* 11[3,5,36].

The meaning "kiss," which **φιλέω** has in Mk 14[44] *al.*, is seen in PSI I. 26[13] (act of martyrs—v/A.D.) **ἐκράτησ[εν αὐτοῦ τὴν] χεῖραν καὶ ἐφίλησεν.**

For an exhaustive discussion on "The Terminology of Love in the New Testament," see B. B. Warfield in *The Princeton Theological Review* xvi. (1918), pp. 1 ff., 153 ff.

φιλήδονος,

"loving pleasure." An interesting parallel to 2 Tim 3[4], the only place in the NT where this word is found, is afforded by Philo *de Agric.* 88 (ed. Wendland) **φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἀνὰ κράτος ἐργάσηται** (cited by Wetstein). See also Vett. Val. pp. 7[12] **συντηρητικοί, φιλήδονοι, φιλόμουσοι,** 9[3], 40[5].

φίλημα,

"a kiss." For the **φίλημα ἅγιον** (Rom 16[16], *al.*), see Lightfoot *Notes* p. 90 f. and Milligan *Thess.* p. 80.

Φιλήμων.

For the connexion of this name (Philem[1]) with Phrygia it is enough to refer to the legend of Philemon and Baucis: see Lightfoot *Colossians*[2], p. 304. For other exx. of the name cf. P Hib I. 70 (*a*)[8] (B.C. 229–8), P Oxy I. 43 *verso*[iv. 5] (A.D. 295), and from the inscrr. *Magn* 117[8], where it is the title of the **ἄππας** of Dionysus, and *Perg* 341[4] **Φιλήμων Ἄνθου σκουτλάριος** (both cited by Thieme, p. 41).

Φίλητος.

For this proper name (2 Tim 2[17]) cf. the property return P Oxy I. 72[17] (A.D. 90) **διὰ Τιβερίου Ἰουλίου Φιλήτου.**

φιλία,

"friendship" is found in the NT only in Jas 4[4], but occurs several times in Prov and the Apocrypha. The word is opposed to **ἔχθρα** in P Hib I. 170[2] (B.C. 247) **φρόντισον . . . ἵνα μὴ ἀντὶ φιλίας ἔχθραν [ποώ]μεθα.** Other exx. are PSI IV. 415[5] (iii/B.C.) **ὁ κομίζων σοι τὴν ἐπιστ[ο]λὴν ἐστιν ἡμῖν ἐν φιλίαι,** P Grenf I. 1[4] (Alexandrian erotic fragment—ii/B.C.) **ὁ τὴν φιλίαν ἐκτικὼς ἔλαβέ με ἔρως,** "love the stablisher of friendship overcame me" (Ed.). P Tebt I. 59[8] (B.C. 99) **ὑποδεικνυ⟨όντ⟩ων ἣν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν,** "intimating to me the hereditary friendship which you have for me of old" (Edd.), BGU IV. 1141[25] (B.C. 14) **κἀγὼ τὴν φιλίαν σου θέλων ἄμεμπτ[ον] ἐματὸν ἐτήρησα,** P Lond 897[9] (A.D. 84) (= III. p. 207) **εἵνα μὴ τὴν πρός σε φιλείαν καταλείψωι,** P Tebt II. 616 (ii/A.D.) **ἐνεργίας καὶ σπουδῆς καὶ φιλείας,** P Oxy IV. 705[33] (A.D. 200–2) **ἡ πρὸς Ῥωμαίους εὐγ[οι]ά τε καὶ πίστις καὶ φιλία ἣν ἐνεδείξαντο,** and P Fay 135[10] (iv/A.D.) **ἐπισπούδασον πληρῶσαι ἵνα ἡ φιλία διαμίνῃ μετ' ἀλλήλων,** "make haste to pay, in order that we may remain on good terms with each other" (Edd.).

Φιλία is used as a title in such passages as PSI I. 97[1] (vi/A.D.) **ἡ ὑμ]ε[τ]έρα λαμπρὰ καὶ ἀδελφικὴ φιλία,** *ib.* 98[3] (vi/A.D.) **ἡ πανάρετός σου φιλία,** and P Amh II. 154[1,6] (vi/vii A.D.). We may note also the adv. **φιλικῶς** in a closing greeting in the letter Preisigke 6782[15] (B.C. 259) **ποιήσομεν γὰρ φιλικῶ[ς]. Ἔρρ[ω]σο.**

Φιλιππήσιος.

This Latin form (*Philippensis*) for the pure Greek **Φιλιππεύς** (cf. *Syll*[3] 267A[3]—after B.C. 347–6, with note) or **Φιλιππηνός,** is found in the title of the Ep. to the Philippians, and again in ch. 4[15]. W. M. Ramsay (*JTS* i. (1900), p. 116) draws attention to this as "one of the little noticed indications of Paul's preference for technical Latin forms to indicate Roman administrative ideas."

Φίλιπποι.

For Philippi, a Roman colony, and consequently "a miniature likeness of the great Roman people," see Lightfoot *Philippians*[2], p. 49 f., and for the description of it as **πρώτη τῆς μερίδος Μακεδονίας πόλις** in Ac 16[12], see *s.v.* **μέρις.**

Φίλιππος.

For this common name see P Hib I. 62[1] (B.C. 245) **Φίλιππος Πτολεμαίωι χαίρειν,** and the other citations in Preisigke's *Namenbuch.* In *C. and B.* ii. p. 552 W. M. Ramsay cites an inscr. **Εὐγένιος ὁ ἐλάχιστος ἀρχιδιάκ(ονος) κὲ ἐφεστ(ὼς) τοῦ ἁγίου κὲ ἐνδόξου ἀποστόλου κὲ θεολόγου Φιλίππου,** as affording "a clear proof that a church (doubtless *the* church) of Hierapolis was dedicated to St. Philip." The inscr. further shows that "the local tradition was attached to Philip the Apostle."

φιλόθεος,

"loving God." For this NT **ἅπ. εἰρ.**, 2 Tim 3[4], see the citation from Philo *de Agric. s.v.* **φιλήδονος.** Cf. Vett. Val. p. 17[9], *al.*

Φιλόλογος,

a Roman Christian (Rom 16[15]). The name is common as a slave name, see SH *ad Rom l.c.*: cf. Lightfoot *Philippians*[2], p. 175. In P Lond 256 *recto* (*a*)[16] (A.D. 15) (= II. p. 99, *Chrest.* I. p. *522*) it is the name of a consignee of corn from the interior of Egypt to the coast.

An interesting ex. of the verb occurs in P Oxy III. 531[11] (ii/A.D.), where a father writes to his son—**τοῖς βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν,** "give your undivided attention to your books, devoting yourself to learning" (Edd.). See also *Syll* 804 (=[3] 1170)[29] **συνέβη οὖν φιλολογήσαντί μοι συνπληρωθῆναι.**

φιλον(ε)ικία.

For Lk 22[24], the only occurrence of this word in the NT, Field (*Notes*, p. 75 f.) prefers the rendering "emulation" to "strife" (AV) or "contention" (RV), and this may be supported by the late P Oxy XVI. 1860[7] (vi/vii A.D.) **εἰ θέ]λει ἡ ἀγαθὴ ἡμῶν (*l.* ὑμῶν) φ[ι]λ[ο]γε[ικία] γνωρίσαι αὐτὴν τὸ περὶ τῆς [ἀ]ληθείας,** "if your good ambition desires to ascertain for yourself the truth" (Edd.).

The thought of "dispute" is uppermost in such passages from the papyri as P Lond 992[11] (A.D. 507) (= III. p. 253)

πρὸ δίκης καὶ φιλονικείας ἔδυξεν ἡμῖν κτλ., an agreement to submit certain matters at dispute to arbitration, P Oxy I. 157[1] (vi/A.D.) ἐπιδὲ φιλονικία γέγονεν μεταξὺ Παπνουθίου τοῦ μονάζοντος καὶ τοῦ γραμματευς (= -τέως)—with reference to a dispute between a monk and a scribe, and from the inscrr. as *Syll* 929 (=[3] 685)[36] (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοὺς τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσθαι. This last ex. shows the correct spelling of the word φιλονικία, derived from φίλος and νίκη, "victory," see Blass *Gr.* p. 8; cf. also *Magn* 105[8] (B.C. 138). For the verb φιλονικέω cf. a fragment of Demosth. *de Pace* preserved in PSI II. 129[14] (iv/A.D.).

φιλοξενία,

"love of strangers," "hospitality" (Rom 12[13], Heb 13[2]): cf. the curious P Lond 1917[4] (*c.* A.D. 330–340) where the writer addresses his correspondent—ταῦτα τὰ γ[ρά]μματα ἡ[μῶν ἔγρα]ψα ἐν τῷ χαρτίῳ τούτῳ ἵν' αὐτὰ ἀνάγνοις μαιτὰ χαρᾶς . . . καὶ [[π]] μαιτὰ φιλοξε[[ν]]νίας μακροθυμίας πεπληρωμαίνη (*l.* πεπληρωμένος) πνεύμ[ατος ἁγίου, "this our letter I wrote on this papyrus that you might read it with joy, and with entertainment of long-suffering filled with the Holy Ghost" (Bell), and similarly *l.*[14]. We may also cite the inscr. on a statue to the rhetorician Herodes Atticus, *Syll*[3] 859*A* (*c.* A.D. 150) ἡ πόλις ἡ Δελφῶν φιλίας καὶ [φιλο]ξενίας ἕνεκα.

φιλόξενος.

With this adj. in 1 Tim 3[2] Dibelius (*HZNT ad l.*) compares Hermas *Sim.* ix. 27. 2 ἐπίσκοποι καὶ φιλόξενοι, οἵτινες ἡδέως εἰς τοὺς οἴκους ἑαυτῶν πάντοτε ὑπεδέξαντο τοὺς δούλους τοῦ θεοῦ ἄτερ ὑποκρίσεως.

φιλοπρωτεύω,

"I love the chief place," "I desire to be first" (3 Jn[9]). The instance of this verb cited by Deissmann (*BS* p. 178) from Blass *Gr* p. 68 is now stated to be erroneous (*LAE*[2], p. 76, n.[1]), but we can give one or two exx. of the corresponding φιλοπονέω, "I love labour," "I am industrious"—P Oxy VII. 1069[20] (iii/A.D.) τὴν πεδείσκην μου δὲ πρὸ λόγον ἀνάγκασον φιλοπονεῖστε (*l.* φιλοπονεῖσθαι), and [23], *ib.* X. 1296[7] (a son to his father—iii/A.D.) φιλοπονοῦμεν καὶ ἀναψύχομεν, καλῶς ἡμε[ῖ]ν ἔσ̣τ̣αι, "I am industrious and take relaxation: all will be well with me" (Edd.), and P Lond 130[5] (i/ii A.D.) (= I. p. 133), where a master of astrology, writing to his pupil, recalls that the ancient Egyptians laboriously devoted themselves to the art—γ]νησίως τε περ[ὶ] τὰ οὐράνια φιλοπονήσαντες.

φίλος,

"a friend": Preisigke 6817[4] (letter of commendation—B.C. 255) πυνθανόμενος δέ σε εἶναι ἐπιε[ι]κῆ ἠξίωσάν τινές με τῶν φίλων γράψαι [σο]ι, P Vat A[20] (B.C. 168) (= Witkowski[2], p. 66) ἀσπάζεσθαι τὴν γυναῖκα καὶ τὰ παιδία καὶ τοὺς φίλους, BGU IV. 1209[6] (B.C. 23) ἡμῶν δὲ φίλου γενομένου Πετεχῶντος, "our late friend Petechon," P Oxy IV. 742[7 ff.] (B.C. 2) παράδος δέ τινι τῶν φίλων ἀριθμῷ αὐτὰς (*sc.* δέσμας) ἵνα πάλιν φ[ί]λος ἡμεῖν παραδοῖ ἀσφ[αλῶς, "deliver a few of them (*sc.* bundles of reeds) to one of our friends, that a friend may deliver them to me safely," *ib.* XIV. 1672[17] (A.D. 37–41) Μουνάτιος δὲ ὁ φίλος συντυχὼν ἔλεγεν συμ[πε]φωνηκέναι τοῖς ἐκ τῆς κώ[μ]ης αὐτοῦ μετὰ χάριτος, "our friend Munatius said that he had agreed with the people of his village thankfully" (Edd.), P Tebt II. 314[9] (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "but by means of the good offices of our friends we achieved it" (Edd.), *ib.* 419 *verso* (iii/A.D.) Ὡριγένει παρὰ Σωτηρίχου φίλου, and P Fay 131[14] (iii/iv A.D.) τὸ Δεκασίου τοῦ φίλου λάχανον πάντως πότισον, "by all means water the vegetables of our friend Decasius" (Edd.).

For a legal proceeding carried through παρόντων φίλων δύο, see P Meyer 6[32] (A.D. 125) with the editor's note: for the designation οἱ πρῶτοι φίλοι, see *ib.* 1[12] (B.C. 144) Ἀπολλοδώρωι τῶν ἃ φίλων καὶ ἐπ(ιστάτει) καὶ γρα(μματεῖ), similarly[17], P Tebt I. 30[15] (B.C. 115), *Preisigke* 6665[2. 4] (B.C. 255–4 ?), and *OGIS* 99[3] (ii/B.C. *ad init.*) τὸν Πτολεμαίου τῶν πρώτων φίλων καὶ ἀρχικυνήγου υἱόν with the editor's note: and for the title φίλος τοῦ Καίσαρος, as in Jn 19[12], see *CIG* II. 3499[5], 3500[4].

Φίλτατος, which does not occur in the NT, is very common in epistolary addresses, e.g. P Tebt II. 408[2] (A.D. 3) Ἱππόλιτος Ἀκουσιλάῳ τῷ φ[ι]λτάτῳ πλεῖστα χαίρειν. So stereotyped has the formula become that it is used even in letters of reproof, such as P Flor II. 226 (iii/A.D.), where the writer, addressing himself to his "dearest" Heroninus, goes on to accuse him of unsocial behaviour—οὐ σήμερον οὖν οἶδα σ[οῦ] ἀπάνθρωπον, ἀλλὰ ἀεὶ οἶδα.

φιλοσοφία

occurs in the NT only in Col 2[8], where it is not "philosophy" in general that is condemned, but the particular system (note the art.), associated as it was with κενὴ ἀπάτη: see Hort *Judaistic Christianity*, p. 119. For the word in its direct application to mode of life, cf. Musonius p. 10[7] ἐπιστήμη δὲ περὶ βίον οὐχ ἑτέρα τις ἡ φιλοσοφία ἐστι.

φιλόσοφος.

For this word in the wide sense of "a lover of wisdom," cf. P Oxy I. 33[ii. 10] cited *s.v.* φιλάγαθος, and the inscr. *BCH* xxii. (1898), p. 496, in which a woman is described as ἡ φίλανδρος καὶ σ[ώ]φρων ἡ φιλόσοφος ζήσασα κοσμίως, "loving her husband and sober-minded, a lover of wisdom, she lived modestly."

The more technical sense may be illustrated by P Ryl II. 143[3] (A.D. 38) Διδύμῳ . . . τῶν ἐν τῷ Μουσείωι σειτουμένων φιλοσόφων ἀτελῶν στρατηγῶι, "to Didymus . . . one of the philosophers maintained in the Museum immune from charges, strategus," and by the inscr. *OGIS* 714[5] with the editor's note. See also the private letter P Hamb I. 37[3 ff.] (ii/A.D.) in which the writer addresses his friend—ἀναγκαῖον γάρ ἐστι μνημίσκεσθαι (*l.* μιμνήσκεσθαι) . . τοῦ ἤθους σου τοῦ ἀληθινοῦ⟨⟨s⟩⟩ φιλοσόφου. Σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γεγένη[σαι] . . . καὶ ἡμεῖς ὑ[πὸ σοῦ βέλτιο]ν παιδευόμεθα ἢ ὑ[πὸ συμπάντων] τ̣ῶν φιλοσόφων.

φιλόστοργος,

"loving warmly" (Rom 12[10]): cf. Vett. Val. p. 76[27] τοὺς μὲν γὰρ εὐνουστέρους καὶ φιλοστοργοτέρους θανάτῳ χωρί-

ζουσι. The subst. **φιλοστοργία** is common in Wills, where bequests are made **κατὰ φιλοστοργίαν**, see e.g. P Oxy III. 490[4] (A.D. 124), 492[6] (A.D. 130). Other exx. of the subst. are P Tebt II. 408[7] (A.D. 3) **τῆι φιλοστοργίᾳ τῶν περὶ Σωτήριχον**, "out of their regard for Soterichus and his people" (Edd.), P Oxy III. 495[12] (A.D. 181–9) **μητρικῆ φιλοστοργίᾳ**, P Flor III. 338[11] (iii/A.D.) **καὶ νῦν τάχα ἡ σὴ σπουδὴ καὶ φιλοστοργεία κατανεικήσῃ τὴν ἐμὴν . . ἀκαιρείαν**, and *Chrest.* II. 361[16] (A.D. 360) **ἐνέδειξών** (*l.* **ἐνέδειξάν**) **μοι εὔνοιαν καὶ φιλοστοργείαν.**"

For the adverb cf. *OGIS* 257[4] (B.C. 109) **σοῦ ἐμνημονεύομεν [φιλοστ]όργως**, and Preisigke 5294[9] (A.D. 235) **ε[ὐ]νοίως καὶ φιλοστόργ[ως.** A good ex. of the verb occurs in *Syll*[3] 1267[23] (ii/iii A.D.) (= Deissmann *LAE*[2], p. 140) **ἐγὼ ὑπὸ τέκνων γονεῖς φιλοστοργεῖσθαι ἐνομοθέτησα**—an Isis inscr. from Ios.

φιλότεκνος,

"loving one's children" (Tit 2[4]), is common in memorial inscrr., e.g. *Perg* 604 cited *s.v.* **φίλανδρος**, *Archiv* v. p. 167—

Δράκων Ἀπίωνος χρηστὲ φιλό-
τεκνε φιλόπιλε ὡς ἐτῶν πεντ[ή]-
κοντα[

and *Preisigke* 330[4] **Δ[ιονυσά]ριον παν[ά]ρετε φίλανδρε φιλότ[ε]κνε, εὐψ[ύ]χει,** and *ib.* 350[2] **Σάμβυ φιλ[ό]τεκνε χρηστ[ὲ] χαῖρε.**

φιλοτιμέομαι

is found in the NT in Rom 15[20], 2 Cor 5[9], 1 Thess 4[11], and in all three passages seems to have lost its original idea of emulating ("am ambitious"), and to mean little more than "am zealous," "strive eagerly," in accordance with its usage in late Greek : cf. P Petr III. 42 H.(8) f[3] (iii/B.C.) **ἐφιλοτιμοῦ με παραγε[νέσθαι πρὸς σὲ καὶ] ἦλθον**, PSI IV. 375[4] (B.C. 250–49) **ὃν τρόπον ἐφιλοτιμήθης περὶ ἡμῶν**, P Cairo Zen III. 59305[4] (B.C. 250), and P Tebt II. 410[10] (i/A.D.) **μν[ή]σθητι ὡ[ς] ἐν τῷ Τρ[ι]στόμῳ με ἐφιλοτ[ι]μοῦ σὺν ἐμοὶ μεῖναι**, "remember how zealous you were at Tristomos to remain with me" (Edd.).

The verb is also common in honorary decrees, where its general meaning is "act with public spirit," e.g. *CIA* II. 444[23 ff.] (ii/B.C.) **ὅπως οὖν καὶ ἡ βουλὴ καὶ ὁ δῆμος μνημονεύοντες φαίνωνται τῶν εἰς ἑαυτοὺς φιλοτιμουμένων**, *OGIS* 117[8] (ii/B.C.) **ὁ δῆμος ὁ Ἀθηναίων εὐχάριστος ὢν διατελεῖ τοῖς εἰς ἑαυτὸν φιλοτιμουμένοις**, and *ib.* 118[10] (ii/B.C.), 233[15] (iii/B.C.). See further Hicks *CR* i. p. 46, Field *Notes* p. 165, and Lightfoot *Notes* p. 60 f.

For the subst. **φιλοτιμία** cf. P Par 63[68] (B.C. 164) (= P Petr III. p. 24) **μήτε φιλοτιμίας μήτε πλεονεξίας γενηθείσης**, "no undue [official] competition or grasping being permitted" (Mahaffy), P Oxy VIII. 1153[16] (i/A.D.) **ἃ ἐδῳρήσατό σοι Παυσανίας ὁ ἀδελφός σου πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηρτισμένα**, "which (*sc.* wrist-bands) your brother Pausanias went to the expense of having made some time ago and presented to you" (Ed.), and *ib.* XVI. 1913[14] (*c.* A.D. 555?) **λόγ(ῳ) φιλοτιμ(ίας)**, "by way of largesse" (Edd.).

For the adj. **φιλότιμος** cf. P Petr I. 29[12] (iii/B.C.), where the writer says that he had borrowed from Dynis 4 artabae of wheat, which he had offered and "was pressing" (**φιλοτίμου ὄντος**) to lend, P Giss I. 3[13] (A.D. 117) (= *Chrest.* I. p. 571) **φιλότιμόν τε τὸ πρὸς [ἡμᾶς**, P Ryl II. 77[34] (A.D. 192) **μιμοῦ τὸν πα[τ]έρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα**, "imitate your father the lover of office, the brave old man" (Edd.), and for the comp[ve.] PSI IV. 392[12] (B.C. 242–1) **εὐχαριστήσεις δέ μοι φιλοτιμότερον γράψας ἐνταῦθα οἷς ἂν ὑπολαμβάνηις ἐπιτήδεον εἶναι**, P Tebt I. 23[10] (*c.* B.C. 119 or 114) **διὸ καὶ ἔτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . . .] διορθώσηι**, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), and for the adv. **φιλοτίμως**, PSI IV. 412[10] (iii/B.C.) **ἔντειλαι οὖν φιλοτίμως**, *ib.* VI. 568[6] (B.C. 253–2) **ποιήσομε]ν γὰρ φιλοτίμως**, and P Cairo Zen III. 59401[3] (iii/B.C.).

φιλοφρόνως,

"kindly," "with friendliness" (Ac 28[7]) : cf. P Grenf I. 30[5] (B.C. 103) **ἐντετάλμεθ[α] ἀσπάσεσθαι ὑμᾶς παρ' ἡμῶν φιλοφρόνως**, BGU III. 1009[3] (ii/B.C.), and from the inscrr. *Magn* 103[50] (2[nd] half ii/B.C.).

For the subst. cf. BGU I. 248[2] (A.D. 70–80) **τῆς] εἰς μὲ φιλοφροσύνης**, *ib.* 249[19] (ii/A.D.), and *ib.* II. 531[8] (ii/A.D.).

φιμόω,

after appearing in Aristoph. (*Nub.* 592), does not appear again until the LXX and NT, perhaps because it was regarded as a non-literary or even slang word. It is found in the sense of "muzzle" in a quotation from the LXX in 1 Cor 9[9], 1 Tim 5[18], and metaphorically = "put to silence" in Mt 22[34] *al.* (cf. Lucian *De Mort. Per.* 15).

According to Rohde *Psyche* II. p. 424 (Engl. Tr. p. 604) **φιμοῦν** and **φιμωτικόν** are used in rude Egypto-Syrian Greek as equivalent to **καταδεῖν, κατάδεσμος** in denoting the *binding* of a person by means of a spell, so as to make him powerless to harm. Exx. of this magical usage are—P Lond 121[967] (iii/A.D.) (= I. p. 114) **δεῦρό μοι . . . καὶ φίμωσον, ὑπόταξον, καταδούλωσον τὸν δεῖνα**, an appeal to a god, *ib.*[396] **φιμωτικὸν καὶ ὑποτακτικὸν γενναῖον καὶ κάτοχος**, *ib.* 123[4] (iv/v A.D.) (= I. p. 120) **καθυπόταξον φίμωσον καταδούλωσον πᾶν γένος ἀνθρώπων**, and P Osl I. 1[164] (iv/A.D.) **φιμώσαται τὰ στόματα τὰ κατ' ἐμοῦ**. These instances, as Eitrem has pointed out, make "an effective background" for the usage in Mk 1[25], 4[39].

The subst. **φίμωσις** occurs in Vett. Val. p. 257[13] **πρὶν φθάσαι τὴν φίμωσιν**, apparently with reference to the silence of death.

Φλέγων,

"Phlegon," the name of a Roman Christian, Rom 16[14]. According to Lietzmann (*HZNT ad l.*) this name, which is given to a dog in Xenophon (*Cyneg.* 7, 5), came later to be applied to slaves, see *CIL* II. 2017.

φλογίζω,

"set on fire" (Jas 3[6]). We have no ex. of **φλογίζω** from our sources, but for **φλέγω** see the magic tablet PSI I. 28[12] (iii/iv A.D.?) **διὰ τούτου τοῦ ναικυουδαίμονος φλέξον τὴν καρδίαν**, and [15].

φλόξ,

"a flame" (Lk 16[24], *al.*): P Leid W[viii.37] (ii/iii A.D.) (= II. p. 105) **ἀποσκεδασθήτω μου πᾶσα φηλόξ** (*l.* **φλόξ**), P Lond 122[75] (hymn to the Sun—iv/A.D.) (= I. p. 118) **ἥλιε χρυσόκομα διέπων φλογὸς ἀκάματον φῶς,** and from the inscrr. *Preisigke* 5620 (amulet) **φῶς πῦρ φλόξ,** and *Syll* 804 (= [3] 1170)[24] (ii/A.D.) **φλὸξ ἀναδραμοῦσα ἐπέφλευσε τὴν χεῖρα.** For a form **φλώξ** see P Osl I. 1[358] (iv/A.D.) **ὡς φλὼξ καομένη,** with the editor's note.

φλυαρέω

c. acc. = "prate against" in 3 Jn[10]. For the more general meaning "talk nonsense," cf. P Cairo Zen III. 59300[7] (B.C. 250) **δικαίως οὖν Ἀπολλωνίδει φλυαρεῖν ἐπέρχεται,** *ib.*[9] **οὐκ ἂν νῦν διὰ κενῆς ἐφλυάρει,** and the Christian P Heid 6[12] (iv/A.D.) (= *Selections*, p. 126) **ἵνα οὖν μὴ πολλὰ γράφω καὶ φλυαρήσω** (*l.* **φλυαρήσω**), "that I may not by much writing prove myself an idle babbler."

φοβέομαι

(act. obsolete): (1) "fear," "dread," (a) absol., P Lips I. 40[ii. 22] (iv/v A.D.) **κἀγὼ αὐτὸς φοβοῦμαι, ἐπειδὴ ἀπών ἐστιν ὁ ἑταῖρός μου,** *OGIS* 669[59] (i/A.D.) **ὅσοι μὲν γὰρ ἐφοβήθησαν ἀκούσαντες περὶ . . . ;** (b) c. acc., P Oxy II. 237[viii. 11] (A.D. 186) **φοβηθέντας τὸν κίνδυνον,** "through fear of the danger" (Edd.), P Flor III. 332[12] (ii/A.D.) **οὔ]τε προσεκύνησα θεοὺς φοβουμένη σου τὸ μετέωρον,** P Grenf II. 84[3] (v/vi A.D.) **τοὺς νόμους φοβηθεὶς ἔφυγεν εἰς ἐρημίαν** (said of a patricide); (c) c. **μή** and conj., P Magd 9[3] (iii/B.C.) **φοβουμένη μὴ συμπέσῃι** (of a sanctuary in a dangerous state), BGU IV. 1097[4] (time of Claudius or Nero) (= Olsson, p. 113) **φοβοῦμαι γὰρ μὴ σχάσῃ. νε[ν]αυσίακε [γ]άρ,** "for I am afraid that he will give up, for he has become sick," P Tebt II. 318[18] (A.D. 166) **φο[βου]μένη δ[ὲ] μὴ λάθω [κατὰ] τὸ εἴς με δίκαι[ον] οἰκονομε[ίας,** "as I am afraid that my right of procedure may escape notice" (Edd.), *ib.* 335[8] (mid. iii/A.D.) **φοβούμενος μὴ ἄρα εὑρεθείη ἐν αὐτοῖς ἐπίλημψι[ς,** "from fear that they might disclose a claim by seizure" (Edd.). In Gal 4[11] **φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα,** "I am afraid about you: perhaps I have toiled in vain," we have an ex. of **μή** used in cautious assertions: see *Proleg.* pp. 192 f., 248. (d) On the translation-Hebraism **φοβοῦμαι ἀπό,** as in Mt 10[28] (= Lk 12[4]), see *Proleg.* pp. 102, 104, and Thackeray *Gr.* i. p. 46 f.

(2) "reverence," P Tebt I. 59[10] (B.C. 99) (= Witkowski[2], p. 113) an official writes to the priests of Tebtunis assuring them of his good will **διὰ τὸ ἄνωθεν φοβεῖσθαι καὶ σέβεσθαι τὸ ἱερόν,** "because of old I revere and worship the temple."

In illustration of the **φοβούμενος τὸν θεόν** of Ac 10[2], *al.*, Deissmann (*LAE*[2], p. 451) cites the inscr. from the theatre of Miletus—

Τόπος Εἰουδέων τῶν καὶ Θεοσεβίων.

"Place of the Jews, who also are called God-fearing."

φοβερός,

"fearful" (Heb 10[27], *al.*): BGU II. 428[8] (ii/A.D.) **φοβερὸς ἐγένετο** before a lacuna, P Leid W[xvi. 9] (ii/iii A.D.) (= II. p. 121) **ἐκλήθη δὲ ὀνόματι ἁγίῳ ἀναγραμματιζόμενον (= -ένῳ) φωβερῷ καὶ φρεικτῷ** (*l.* **φοβερῷ καὶ φρικτῷ**), and the magic PSI I. 28[21] (iii/iv A.D.?). The Christian amulet P Oxy VIII. 1151[55] (v/A.D.?) closes with the words **ὅτι τὸ ὄνομά σου κ(ύρι)ε ὁ θ(εό)ς, ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις,** "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.): cf. Ps 110 (111)[9], *al.*

φόβητρον,

"that which causes terror," is so read by WH, following BD, in its only occurrence in the NT, Luke 21[11]: see Blass-Debrunner *Gr.* § 35. 3. The word is cited by Hobart (p. 161) from Hippocrates *Morb. Sacr.* 303, as denoting "fearful objects that present themselves to the imagination of the sick."

φόβος,

"fear": *OGIS* 339[17] (*c.* B.C. 120) **διά τε τὸν ἀπὸ τῶν γειτνιώντων Θραικῶν φόβον,** P Fay 21[21] (A.D. 134) **τῷ τοῦ προστίμου φόβῳ,** "by the fear of incurring penalties," P Oxy XIV. 1668[19] (iii/A.D.) **ὁ ἡγεμὼν ἀμνησίαν ἔπεμψεν ἐνθάδε, καὶ οὐκέτι φόβος οὐδὲ εἰς ἔνει,** "the praefect has sent an amnesty here, and there is no longer any fear at all" (Edd.), and BGU II. 547[1] (Byz.) **μέγας φόβος ἐπίκειται ἡμῖν.** For the plur. as in 2 Cor 7[5], see *Syll* 168 (= [3] 326)[21] (B.C. 307–6) **καὶ φόβων κ[αὶ κινδύνων μεγάλων τοὺς] Ἕλληνας περιστάντων.**

The reverential fear towards God, which appears in such a passage as Ac 9[31], may be illustrated from P Lond 1914[12] (A.D. 335?) **φόβον θεοῦ ἔχοντες ἐν τῇ καρδίᾳ:** cf. *ib.* IV. 1393[18]. In 2 Cor 5[11] Field (*Notes*, p. 183) prefers the rendering "terror," as against RV "fear."

Φοίβη.

This proper name (Rom 16[1]) is found as the name of a slave in P Flor I. 50[61] (A.D. 268): cf. *Syll* 369 (= [3] 805)[10] (*c.* A.D. 54) **Κλαυδία Φοίβη τὸν ἑαυτῆς ἄνδρα καὶ εὐεργέτην ἀρετῆς ἕνεκα καὶ εὐνοίας,** *Magn* 122 (a)[11] (time of Diocletian), and the v/vi A.D. inscr. from the Mount of Olives cited *s.v.* **κοιμάομαι.** For a note by Mrs. M. D. Gibson on the NT Phoebe as a kind of Lady Bountiful, see *Exp T* xxiii. p. 281.

Φοινίκισσα.

See *s.v.* **Συροφοινίκισσα.**

φοῖνιξ,

"a palm tree" (Jn 12[13]), or the fruit of a palm tree "dates": cf. P Hal I. 7[5] (B.C. 232) **αἴτησον δὲ . . . ὥστε εἰς [ξέ]νια φοίνικας,** P Amh II. 31[8] (B.C. 112) **τόπους περιειλημμένους εἰς φυτείαν φοινίκων,** "pieces of land which had been enclosed for the purpose of growing palms" (Edd.), and so [16], BGU IV. 1095[9] (A.D. 57) **περὶ δὲ τοῦ φοίνικος παλαιὸν οὐχ εὕραμεν,** "as regards the dates, we did not find any old," P Ryl II. 172[12] (A.D. 208) **φοίνικος μονοξύλου,** "dates on single stems" (Edd.), and P Flor I. 50[2] (division of property—A.D. 268) **σὺν τοῖς ἐ[νοῦσι φοί]νιξι καὶ φυτοῖς.**

Related words are **φοινικών,** "a palm garden" (P Tebt II. 343[5]—ii/A.D.), **φοινίκινος,** "made of palm-wood"

(P Oxy XIV. 1658[1]—iv/A.D.), and **φοινικηγός**, "date-measure" (P Ryl II. 172[13]—A.D. 208). For the tax on dates, see Wilcken *Ostr.* i. p. 313 ff.

φονεύς,

"a murderer" (Mt 22[7], *al.*): P Lips I. 37[29] (A.D. 389) **Ἰωνᾶν τὸν προκίμενον φονέα ἀποδεῖξαι**, BGU IV. 1024[viii. 11] (iv/v A.D.) **ξίφι σαι** (*l.* **ξίφει σε**) **[κα]ταβληθῆναι ὡς φονέα.**

φονεύω,

"murder." The document just cited *s.v.* **φονεύς**, BGU IV. 1024, shows the corr. verb several times, e.g. [vi. 7] **ὁ οὖν Διόδημος ἐφόνευσεν τὴν πόρνην.** Other exx. are P Grenf II. 36[11] (B.C. 95) **μὴ λυπεῖσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνοσαν φονευθήσεσθαι**, "do not grieve over the departed. They expected to be killed" (Edd.), *ib.* 84[2] (v/vi A.D.) **υἱὸς τὸν εἴδιον πατέραν φωνεύσας καὶ τοὺς νόμους φοβηθεὶς ἔφυγεν εἰς ἐρημίαν**, P Oxy XVI. 1885[14] (A.D. 509) **ἐπιθεωρῆσαι [τὸν σχεδὸν φο]νευθέντα Σουροῦς**, "to inspect the nearly murdered Sourous" (Edd.), and the hyperbolical use in P Lond 113. 12 (*d*)[11] (vi/vii A.D.), where a petitioner for redress of injuries complains that he has been murdered—**ὁ χρεώστης ἐφ[ό]νευσέν με.** See also *s.vv.* **σφάζω** and **φαρμακός.** [Is it possible that the above use of **φονεύω** throws light on the difficult Jas 4[2] *f*]

In Ev. Petr. 2 **γέγραπται γὰρ ἐν τῷ νόμῳ ἥλιον μὴ δῦναι ἐπὶ πεφονευμένῳ**, "πεφονευμένῳ is strangely attributed to Herod, from whom we should have expected **κεκρεμασμένῳ** or the like: but it agrees with the anti-Judaic tone of the fragment" (Swete).

φόνος,

"murder": cf. P Tebt I. 5[5] (B.C. 118), where an amnesty is granted by Ptolemy and Cleopatra to all their subjects **π]λὴν τ[ῶν φόν]ους ἑκουσίοις καὶ ἱεροσυλίαις ἐνεχομ[ένων**, "except to persons guilty of wilful murder or sacrilege" (Edd.). In *ib.* 14[4] (B.C. 114) notice is sent to a certain Heras **εὐθυνομένωι** ("arraigned") **. . . φόνωι καὶ ἄλλαις αἰτία⟨ι⟩ς**, where the reference may be to "manslaughter" rather than to actual "murder": see *Archiv* ii. p. 498 f. Add P Amh II. 66[34] (A.D. 124) **Στοτοήτιος λέγοντος ἐνκεκλ[η]κέναι τοῖς [π]ερὶ Σαταβοῦν φόνου ἐπ[ὶ] τῷ ἀδελφῶι αὐτοῦ**, "Stotoëtis stated that he had accused Satabous and his friends of murder committed against his brother" (Edd.), and Gnomon 36 (*c.* A.D. 150) (= BGU V. p. 20) **τῶν ἐπὶ φόνοις ἢ μίζοσιν ἁμαρτήμασιν κολαζομένων.**

φορέω.

For the common NT sense "wear" (Mt 11[8], *al.*) cf. P Oxy III. 531[14 f.] (ii/A.D.) **κομ[ί]σαι διὰ Ὀννῶφρα τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίων, τὰ ἄλλα μετὰ τῶν μουρσίνων φορέσεις**, "receive by Onnophris the white robes which are to be worn with the purple cloaks, the others you should wear with the myrtle-coloured (?) ones" (Edd.), P Giss I. 47[8] (time of Hadrian) (= *Chrest.* I. p. *383*) **ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν**, with reference to a breastplate, and the enactment in connexion with the Andanian mysteries, *Syll* 653 (= [3] 736)[77] (B.C. 92) **φορούντω δὲ οἱ δέκα ἐν τοῖς μυστηρίοις στρόφιον πορφύριον.** See also P Michigan Inv. No. 1367[33] (iii/iv A.D.) (= Preisigke 7247) **ἔνεγκον ἐρχομένη σου τὰ χρυσία, ἀλλὰ μὴ αὐτὰ φορέσῃς ἐν τῷ πλο[ί]ῳ**, "when you come, bring your gold ornaments, but do not wear them on the boat."

φόρον

(Lat. *forum*), "Forum" (Ac 28[15]): see P Lond 992[13] (A.D. 507) (= III. p. 253) **τοὺς ἐλλογιμωτάτους σχολαστικοὺς φόρου Θηβαΐδος**, where the editors note that "the expression appears to be new," and similarly *ib.* V. 1707[6] (A.D. 566).

φόρος

in the wide sense of "payment," "rent," may be illustrated by such passages as P Giss I. 95[4] (A.D. 95) **φ[ό]ρου οὗ ἐμίσθωσά σ[οι] ἐλαιουργίου**, "rent of the vineyard which I let to you," P Oxy X. 1279[19] (A.D. 139) **φόρου τῶν ⟨ν⟩ομῶν κατ' ἔτος σὺν παντὶ δραχμῶν τεσσάρων**, "at the annual rent for the pastures of four drachmae in all" (Edd.), *ib.* XVII. 2141[2] (A.D. 208?) **ἐξοδίασον εἰς φόρους ἐδαφῶν . . . ἀργυρίο[υ] δραχμὰ[ς] τριακοσίας**, "pay for rent of lands three hundred drachmae of silver," and P Tebt II. 377[23, 27] (A.D. 210), which illustrates the common distinction between **ἐκφόριον** ("rent in kind") and **φόρος** ("rent in money") in leases of the Roman period; for exceptions see the editor's note, and *ib.* 424[6] (late iii/A.D.) **ἴσθε δὲ ὅτι ὀφίλις φόρους καὶ ἀποφορὰς ἑπτὰ ἐτῶν, ὡς ἐὰ⟨ν⟩ μὴ ἀποκαταστάσιας [δ]ὴ πέμψῃς [ο]ἴδάς σου τὸ[ν] κίνδυνον**, "let me tell you that you owe seven years' rent and dues, so unless you now send discharges you know your danger." (Edd.). In P Iand I. 26[15] (A.D. 98) we have the phrase **φόρου τοῦ παντός**, "the total rent," for which the editor compares P Lond 906[10] (A.D. 128) (= III. p. 108), P Fay 93[13] (A.D. 161), *al.* See also Preisigke *Fachwörter s.v.*

φορτίζω,

"load" (Lk 11[46]: for double acc. see Blass-Debrunner § 155.7). Preisigke (*Wörterb.*) cites for the related verb **φορτόω**, P Amh II. 150[21] (A.D. 592) **χόρτου ξ[ηρο]ῦ σῶα πεφο[ρτομ]ένα** (*l.* **ζῷα πεφορτωμένα**), "fifty beasts loaded with dry hay," similarly [23, 39], and P Flor III. 293[15] (vi/A.D.) **τῶν πλοίων πεφορτωμένων τῶν γενημάτων.**

φορτίον,

(1) "burden," "load": P Oxy VII. 1049[3] (account of transport—late ii/A.D.) **ὄνο(ι) θ̄ φο(ρτία) η̄**, "9 donkeys, 8 loads" (see the editor's note). (2) "freight," "cargo," as in Ac 27[10] (TR **φόρτος**): P Oxy VIII. 1153[9] (i/A.D.) payment by Heraclas the boatman (**ὁ ναυτικός**) of 600 drachmae (**ὑπὲρ τῶν φορτίων αὐτοῦ**, "for his freights," P Lond 948[7] (A.D. 236) (= III. p. 220), the shipmaster is to receive 100 drachmae for freightage, 40 paid in advance and the remaining 60 on the safe delivery of the cargo—**ἅπερ φορτία παραδώσει σῶα καὶ ἀκακούργητα.** The hitherto rare form **φόρετρον** is found = "freight" in P Petr II. 30 (*a*)[13] (Ptol.), P Ryl II. 209[5, 24] (early iii/A.D.), P Oxy XII. 1589[18] (early iv/A.D.), and numerous exx. in Preisigke III. Index p. 341, and the new verb **φορετρίζω** in P Oxy VII. 1069[16] (iii/A.D.), and *ib.* XII. 1589[16] (early

iv/A.D.). (3) "wares," "merchandise": BGU IV. 1118[19] (B.C. 22) **τὰ δὲ ἐκ τῆς μισθώσεως φορτία πάντα**, *ib.* 1079[17] (A.D. 41) (= *Selections*, p. 40) **παρὰ τάλαντόν σοι πέπρακα τὰ φο[ρτ]ία μου**, "I have sold you my wares, for a talent," a letter to a man in money-difficulties. (4) "fixture": P Oxy II. 243[27] (A.D. 79) house and land property **σὺν τ[ο]ῖς ἐμπεσουμένοις εἰς τούτοις [φ]ορτίοις πᾶσι**, "with all fixtures which may be included in them." For this use of **φορτία** the editors compare *ib.* 242[16] (A.D. 77), and CPR I. 206[6]. (5) The word is used metaph., as in Mt 11[30], *al.*, in P Oxy XVI. 1874[7] (vi/A.D.), a Christian letter of condolence, in which reference is made to **τὰ τριάντα πέντε φορτία**, "the thirty-five burdens," apparently a proverbial expression (see the editors' note). For the metaph. use of the adj. **φορτικός**, see P Amh II. 145[7] (iv/v A.D.), a Christian letter in which the writer expresses the hope that he will not be "wearisome" (**φορτικός**) to his correspondent, P Oxy VI. 904[9] (v/A.D.) a petition to be released from an office which had proved "so severe and onerous"—**τ]ὴν τοιαύτην ἀπαρέτητον καὶ φορτικωτάτην λειτουργίαν**. In the letter ascribed to the Emperor Hadrian, P Fay 19[8], the phrase **φ[ο]ρτικὸν λόγο[ν** is used with reference to the conventional reasons of philosophy, as contrasted with a simple statement of facts.

Φορτουνᾶτος

(TR **Φουρ-**: cf. Mayser *Gr.* p. 116 f.), "Fortunatus," a Christian of Corinth (1 Cor 16[17]), who is perhaps to be identified with the Fortunatus of Clem. Rom. *1 Cor.* lxv. The name, however, is very common: see Lightfoot *Apost. Fathers* Part I. Vol. 1 p. 187, n.[10], and the exx. collected in *ib.* p. 29, n.[3] and p. 62, n.[1]. Add *OGIS* 707[5] **Φορτουνᾶτος Σεβασ[τοῦ] ἀπελ(εύθερος**.

φραγέλλιον,

(Lat. *flagellum*), "a scourge" (Jn 2[15]): cf. P Lond 191[11] (an inventory—A.D. 103–117) (= III. p. 265) **φλαγγέλιον καλάμου ἰνδικοῦ**. The word is an ex. of the transliterated Latin words which found their way into Mark's Greek vocabulary from his residence in Rome.

φραγελλόω,

(Lat. *flagello*), "scourge" (Mt 27[26], Mk 15[15]): cf. *Test. xii. Patr.* Benj. ii. 3.

φραγμός,

prop. "a fencing in," and hence "a fence" (as always in the NT, Mt 21[33] *al.*). Exx. are BGU IV. 1119[32] (a lease—B.C. 5) **τὸν φραγμὸν ὑγιᾶ ὁῖον καὶ παρείληφεν**, P Oxy III. 580 (ii/A.D.) **εἰς ἐπιτήρησιν φόρου φραγμοῦ Παεβύθεως**, and P Giss I. 56[12] (vi/A.D.) **καλαμουργίαν καὶ τοὺς σφραγμούς** (*l.* **φραγμούς**). For the **μεσότοιχον τοῦ φραγμοῦ** of Eph 2[14] we may recall the inscr. on the Temple barrier *OGIS* 598 cited *s.v.* **ἀλλογενής**. The form **φράγμα** is found in P Bilabel 95[459] (A.D. 7).

φράζω,

"declare," "explain" (Mt 13[36]). In P Rev L[xxix. 5] (B.C. 259–8) owners of orchards are called upon to register themselves, **φράζον[τες τό τε] αὐτῶν ὄνομα καὶ ἐν ἧι κώμηι οἰκοῦσιν**, "stating their names and the village in which they live." See also *Syll* 537 (=[3] 969)[95] (B.C. 347–6) **πρὸς τὸ παράδειγμα δ ἂν φράζηι ὁ ἀρχιτέκτων**, and the sepulchral inscr. *Preisigke* 5765[12] (iii/iv A.D.) **ἀλλὰ σύ, ὦ παροδεῖτα, ἰδὼν ἀγαθοῦ τάφον ἀνδρός, ὅν τε κατευφημῶν κοῖα φράσας ἄπιθι**.

φράσσω,

"fence in" is used metaph. in Rom 3[19], 2 Cor 11[10]. For the lit. sense cf. P Oxy I. 69[1] (A.D. 190) a complaint of a robbery—**θυρίδα συμ]πεφρεγμένην πλίνθοις φέρουσαν εἰς δημοσίαν ῥύμην ἀνατρέψαντας**, "they broke down a door that led into the public street and had been blocked up with bricks" (Edd.), and from the inscrr. *Syll* 531 (=[3] 963)[19] (iv/B.C.) **φράξει τὰ ἐφ' ὁδοῦ τειχία ἅπαντα καὶ πεφρ[α]γμ[έν]α [κα]ταλείψει ἀπιών**: cf. Heb 11[33].

φρέαρ,

"a well" (Lk 14[5], *al.*): P Grenf I. 21[8] (B.C. 126) a Will in which the testator leaves amongst other bequests **ἕδα(φος) ἀμπελῶ(νος), καὶ τὰ ἐν τούτωι φρέατα ἐξόπτης πλί(νθου)**, "a vineyard and the wells of baked brick in it," P Oxy VIII. 1105[10] (A.D. 81–96) **φρέατ{ρ}ος λιθίνου**, "a stone well," *ib.* III. 502[35] (a lease—A.D. 164) **καὶ τοῦ προκειμένου φρέατος τροχελλέαν σὺν σχοινίῳ καινῷ**, "the reel of the aforesaid well provided with a new rope" (Edd.), *ib.* XIV. 1678[28] (iii/A.D.), a letter having on the *verso* **ἀπό(δος) παρὰ Θέω[νος.] σημασ{σ}ία ἐν Τευμενοῦτει ἐν τῷ ῥυμείῳ ἀντεὶ τοῦ φλητρος** (*l.* **φρέατος**), "deliver from Theon; address, at the Teumenous quarter in the lane opposite the well" (Edd.), and P Giss I. 49[11] (iii/A.D.) **καμάραι δύο καὶ φρέαρ**.

For the form **φρῆτα** for **φρέατα**, see P Cairo Zen III. 59499[12] (iii/B.C.), with the editor's note. A dim. **φρεάτιον** occurs in PSI IV. 423[39] (iii/B.C.) **περὶ τῶν φρεατίων**.

φρεναπατάω,

"deceive one's own mind," first found in Gal 6[3], but see *s.v.* **φρεναπάτης**.

φρεναπάτης,

"deceiver." In the NT only in Tit 1[10]: cf. a woman's description of her former lover in P Grenf I. 1[10] (ii/B.C.) **ὁ φρεναπάτης ὁ πρὸ τοῦ μέγα φρονῶν**, where the context seems to require the meaning "deceiver," rather than "one who deceives *his own* mind," "conceited," as Blass *Gr.* p. 68, n.[2]: cf. Burton *ad ICC* Gal 6[3]. See also P Lond V. 1677[22] (A.D. 566–567).

φρήν.

From its physical sense of "midriff" or "the parts about the heart," **φρήν** comes to be applied to the "heart" or "mind" itself, in the plur. as in 1 Cor 14[20]: cf. the magic PSI I. 28[22] (iii/iv B.C.?) **σὰς φρένας τέρπει**, P Leid W[xvii. 46] (ii/iii A.D.) **ὄνομά σου καὶ πνεῦμά σου ἐπ' ἀγαθεοῖς** (*l.* **ἀγαθοῖς**) **εἰσέλθοις τὸν ἐμὸν** (*l.* **ἐμὸν**) **νοῦν καὶ τὰς {ἐμὲ} ἐμὰς φρένας**, P Lond 46[327] (iv/A.D.) (= I. p. 75) **καταδεσμεύω δὲ αὐτοῦ τὸν νοῦν καὶ τὰς φρένας**, and Wünsch *AF* p. 20[56] (iii/A.D.) **βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἴσθησιν**.

φρίσσω,

which is "specially used of awe of a mysterious Divine power" (Hort *ad* Jas 2^{19}), is well illustrated by P Leid $V^{iv.\ 12}$ (iii/iv A.D.) (= II. p. 17) **τὸ μέγα ὄνομα λέγειν· Αωθ, ὃν** (*l.* ὃ) **πᾶς θεὸς προσκύνει, καὶ π[ᾶ]ς δαίμων φρείσσει** (*l.* **φρίσσει**). Cf. Herodas VI. 44 **τοὺς γὰρ τελώνας πᾶσα νῦν θύρη φρίσσει,** "for every door now-a-days shudders at the tax-gatherers" (Knox).

The verbal **φρικτός** is common in magical papyri, e.g. P Leid $W^{v.\ 10}$ (ii/iii A.D.) (= II. p. 95) **ὀνόματι ἀγείῳ (ἁγίῳ) . . φοβερῷ καὶ φρικτῷ**, P Lond 121^{314} (iii/A.D.) (= I. p. 94) **ὀνεί[ρ]ους τε φρικτούς**, *ib.* 46^{80} (iv/A.D.) (= I. p. 68) **κατὰ τῶν φρικτῶν ὀνομάτων,** so $^{176\,f.}$, and *ib.* 123^{10} (iv/v A.D.) (= I. p. 121) **κατὰ τῆς φρικτῆς ἀνάγκης.** See also Deissmann *BS* p. 288, and the magic P Osl I. 1^{9} (iv/A.D.) **τόν σου υἱὸν φροῖξον,** "shudder at thine own son" with the editor's note (p. 36) that "**φρίσσειν** (cf. **τὰ φρικτὰ ὀνόματα**) is constantly used of the effect that the sorcerer wishes to bring about by means of his magic." The verb occurs in two poems on the death of a dog, Preisigke $6754^{5,20}$ (iii/B.C.) (= *Archiv* vi. p. 453 f.). See also the reff. in Preuschen-Bauer, *Wörterb. s.v.*

For the subst. **φρίξ**, cf. the Gnostic charm P Oxy VI. 924^{5} (iv/A.D.) **συντηρήσῃς Ἀρίας** (*l.* Ἀρίαν) **ἀπὸ τοῦ ἐπιημερινοῦ** (*l.* **τῆς ἐφημερινῆς**) **φρικός,** "protect Aria from ague by day," and $^{4\,f.}$, and *Syll*^{890} (=^{3} 1239)^{19} (ii/A.D.) where a tomb is entrusted to the care of the **καταχθόνιοι θεοί** with the prayer that whoever violates it shall be submitted to various ills **καὶ φρείκῃ [κ]α[ι] πυρετῷ κτλ.**

φρονέω.

According to Kennedy (*EGT ad* Phil 1^{7}) **φρονέω** "seems always to keep in view the *direction* which thought (of a practical kind) takes." Hence its use c. acc. in such passages as P Ryl II. 128^{10} (*c.* A.D. 30) **Σουῆρις . . ἀλλότρια φρονήσασα ἐνκαταλιποῦσα τὸ ἐλαιούργιον ἀπηλλάγη,** "Soueris changed her mind, left the mill, and departed" (Edd.), and P Oxy II. 282^{9} (A.D. 30–5) **ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβιώ[σεως] κατὰ πέρ[α]ς ἐξῆ[λθε,** "but she became dissatisfied with our union, and finally left the house" (Edd.).

For **τὸ ἓν φρονεῖν** in Phil 2^{2} Deissmann (*BS* p. 256) cites the sepulchral epitaph *IMAe* 149 (Rhodes—ii/B.C.) in which it is said of a married couple—**ταὐτὰ λέγοντες ταὐτὰ φρονοῦντες ἦλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἀΐδαν.** Cf. also *OGIS* 669^{36} (i/A.D.) **ἐὰν δὲ καὶ δύο ἔπαρχοι τὸ αὐτὸ πεφρονηκότες ὦσι.**

The phrase **νοῶν καὶ φρονῶν,** "being sane and in my right mind," is common in Wills: see *s.v.* **νοέω.**

φρόνημα,

"the content of **φρονεῖν**, the general bent of thought and motive" (SH *ad ICC* Rom 8^{6}): cf. Vett. Val. p. 109^{2} **ἐὰν οὖν τις Ὀδυσσέως φρόνημα λαβὼν παραπλεύσῃ τούτους, καταλείπει σεμνὴν ἐν τῷ βίῳ τὴν ἐπιστήμην.**

φρόνησις,

"prudence" leading to right action, as compared with the more theoretical **σοφία**: cf. Eph 1^{8}. See further Lightfoot *ad* Col 1^{9}, and *Notes* p. 317 f., also *OGIS* 332^{25} (B.C. 138–2) **ἀρετῆς ἕνεκεν καὶ φρονήσεως τῆς συναυξούσης τὰ πρά[γ]ματα,** and Wünsch *AF*, p. 6^{1} (i/ii A.D.) **ψ[υ]χὴν [δι]άνοιαν φρόνησιν αἴσθησιν ζοὴν [καρδ]ίαν.**

In the trimeter PSI IV. 280 (iv/v A.D.) **φρόνησις** is contrasted with **τύχη**—

> **ὅστις νομίζει διὰ φρόνησιν εὐτυχεῖν**
> **μάταιός ἐστι· πάντα γὰρ τὰ τοῦ βίου**
> **οὐ διὰ φρόνη[σ]ιν, διὰ τύχην δὲ γείνεται.**

For a subst. **φρονιμότης** see *ib.* I. 94^{2} (ii/A.D.) **ἐξαιτ[εῖ?]ται δέ με πλέον ἡ φρονιμότης αὐτ[ο]ῦ πρὸς τὸ μαρτυρῆσαι ὑμεῖν τὴν φιλανθρωπίαν μου.**

φρόνιμος,

"prudent," is frequent in the NT as denoting fitness for God's service (Mt 7^{24}, 10^{16}, *al.*: Swete *Parables of the Kingdom*, p. 123): cf. *OGIS* 383^{106} (mid. i/B.C.) **διαμονῆς δὲ τούτων ἕνεκεν, ἣν ἐμ φρονίμοις ἀνδράσι εὐσεβὲς ἀεὶ τηρεῖν.** The word is common as a proper name, e.g. P Oxy III. $531^{23.\ 25}$ (ii/A.D.).

φρονίμως.

P Lond 1927^{36} (mid. iv/A.D.) **φρονίμως ἔδιξας τὸ γεννεότατον ἆθλον,** "you prudently showed forth your most noble contest," with reference to manner of life: cf. Lk 16^{8}.

φροντίζω,

"am careful," "give heed," is found in the NT only in Tit 3^{8}, where it is followed by inf. (see *Proleg.* p. 206 f.): cf. P Ryl II. 78^{26} (A.D. 157) **φρόντισον εὐθέως πέμψαι τὸν ληψόμενον αὐτόν,** "take care to send somebody at once to take it" (Edd.), and P Grenf II. 77^{15} (iii/iv A.D.) (= *Selections*, p. 121) **φροντίσατε οὖν τὰ ἀναλωθέντα ἑτοιμάσαι,** "see to it therefore that you furnish the sums expended."

Elsewhere the verb is construed (1) c. gen., as in BGU I. 249^{20} (ii/A.D.) **φρόντισον δ' ἐμοῦ χορίου δερμάτ(ων) ἑξακοσίων,** *ib.* 300^{4} (A.D. 148) **φροντιοῦντά μου τῶν ἐν Ἀρσινοείτῃ ὑπαρχόντων**, P Oxy VII. 1072^{8} (v/vi A.D.) **σπούδασον φροντίσαι τοῦ νέου λάκκου τοῦ γιγνομένου σὺν θεῷ ἐν τῷ κτήματι ἱερέων,** "hasten to give heed to the new pond which is being made by the help of God in the priests' estate" (Ed.). (2) c. acc., as in P Lond 28^{5} (*c.* B.C. 162) (= I. p. 43, *UPZ* i. p. 343) **φροτίσαι** (*l.* **φροντίσαι**) **μοι σιτάριον**, P Par 45^{2} (B.C. 152) (= *UPZ* i. p. 329) **πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων.** (3) c. ἵνα as in P Tebt I. 33^{2} (B.C. 112) (= *Selections*, p. 30) **φρόν]τισον οὖν ἵνα γένη(ται) ἀκολούθως,** "take care that its instructions are followed" (with reference to a letter), and so^{7}. (4) c. **ὅπως (μή)**, as in P Hib I. 170^{1} (B.C. 247) (= Witkowski^{2}, p. 27) **φρόντισον δέ, ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν,** and (5) c. **ὡς**, as in P Tebt I. 10^{6} (B.C. 119) **φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται,** "take care that the terms of his agreement are fulfilled" (Edd.).

For the subst. **φροντίς**, cf. P Tebt I. 33^{17} (B.C. 112) (= *Selections*, p. 31) **τὴν μεγίστην φροντίδα ποιουμένου,** "taking the greatest care," P Amh II. 135^{6} (early ii/A.D.) **τὴ(ν) φροντίδα πάντων ποιεῖν ὡς ἰδίων σου,** "look after everything as if it were your own" (Edd.), and for **φροντιστής,** see Preisigke *Fachwörter*, p. 179, and *Wörterbuch s.v.*

φρουρέω

is used literally "guard," "protect," in such passages as P Amh II. 43[17] (B.C. 173) where a contract is witnessed by six persons, **τῶν ἐν τῆι Σοκνοπαίου Νήσωι φρουρούντων καὶ μισθο(φόρων)**, "belonging to the guard at Socnopaei Nesus and in receipt of pay," P Bilabel 9[6] (B.C. 103) **τοῖς] ἐν Κρο(κοδείλων) πό(λει) φερομένοις φρου(ροῦσιν)**, and P Tebt I. 92[2] (late ii/B.C.) **Κερκεοσίρεως τῆς μὴ φρουρουμένης μηδ' οὔσης ἐπὶ τοῦ μεγάλου ποταμοῦ**, "at Kerkeosiris, which is unguarded and is not situated upon the great river" (Edd.): cf. 2 Cor 11[32] and Field *Notes*, p. 186 f. See also an important note by E. L. Hicks in *CR* i. p. 7 f.: in the other NT passages (Gal 3[23], Phil 4[7], 1 Pet 1[5]) he prefers the idea of "a garrison keeping ward over a town" to the idea of "soldiers keeping guard either to prevent escape, or to protect the weak."

For **φρουρός**, cf. P Oxy IX. 1193[4] (iv/A.D.) **ὄνον ἕνα πα[ράσχου] μετὰ καὶ ἑνὸς φύλακος τῷ ἀποσταλέντι φρ⟨ο⟩υρῷ**, "supply one donkey together with one guard to the sentinel whom I have sent" (Ed.): for **φρουρά**, cf. P Tebt II. 315[31] (ii/A.D.) **ἔχι γὰρ συστατικὰς [δ]πως τὸν ἀπιθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερῖ πέμπιν**, "he has instructions to send recalcitrants under guard to the high-priest" (Edd.): and for **φρούριον**, cf. P Amh II. 31[27] (B.C. 112) **περίστασις τοῦ φρουρίου**, "the free space round the guardhouse."

In P Petr I. 29[14] (iii/B.C.) **τῶν ὅρων** apparently applies to the "watchers" of a vineyard, and Mahaffy following Bury regards **ὅροι** as the word from which **φρουροί** (**προ-οροι**) is derived, and compares the Homeric **οὖρος**.

φρυάσσω.

From denoting the "vehement neighing" of horses, this verb came to be used of the "haughtiness" or "insolence" of men (cf. "prancing proconsuls"), as in Ac 4[25] from Ps 2[1]. In M. Anton. iv. 48 **μετὰ δεινοῦ φρυάγματος**, the reference is to the "revolting insolence" with which tyrants have exercised their power of life and death.

φρύγανον,

"brushwood" (Ac 28[3]), as in P Cairo Zen III. 59517[3] (iii/B.C.), wages to workmen **εἰς συναγωγὴν φρυγάνων**, "for the gathering of brushwood." In *Syll* 568 (=[3] 984)[6] (end of iv/B.C.) a priest undertakes **μηδὲ [φ]έρει(ν) ξύλα μηδὲ κοῦρον** ("branches with leaves") **μηδὲ φρύγανα μηδ[ὲ] φυλλόβολα** ("branches shedding leaves") **ἐκ τοῦ ἱεροῦ**.

For the new **παραφρυγάνισμος**, see P Petr II. 6[11] (*c.* B.C. 250), where Mahaffy takes the meaning to be the piling of brushwood bound with clay to raise the banks of the canal. In his Introduction to the vol. p. 28 f. he supplies an interesting parallel from Wood's *Sources of the Oxus*, p. 22, where we are told that, when the river threatens to cut away its banks, the natives protect them with branches of tamarisk, in order to break the force of the water.

Φρυγία,

"Phrygia, an ethnic district in Asia Minor, the north-western part of which was in the Roman province Asia, and the south-eastern part in the Roman province Galatia: in Ac. xvi. 6 **Φρυγίαν** is adj." (Souter *Lex s.v.*). See further W. M. Ramsay *Cities and Bishoprics of Phrygia* (Oxford, 1895, 1897), and the same writer in Hastings *DB* iii. p. 863 ff.

Φύγελος,

not **Φύγελλος** (see WH *Notes*[2], p. 166), a Christian who deserted Paul (2 Tim 1[15]). A proper name **Φυγέλιος** occurs in *CIG* II. 3027.

φυγή,

"flight" (Mt 24[20]): P Tebt I. 48[24] (*c.* B.C. 113) **ῥίψαντα τὸ ἱμάτιον εἰς φυγὴν ὁρμῆσαι**, "throwing away his garment took to flight," Gnomon 36 (*c.* A.D. 150) (= BGU V. p. 20) **αὐθέ[ι̣ρ]]ρετον** (*l.* **αὐθαίρετον**) **φυγὴν ἑλομένων**, "having taken to flight of their own accord," BGU III. 909[14] (A.D. 359) **τῶν ἀπὸ τῆς κώμης φυγὴ(ν) π̣ο̣ησαμένων**, and P Oxy XVI. 1876[5] (*c.* A.D. 480) **διὰ τῆς φυγῆς περιγράφειν τὸ χρέος ἐσπούδασαν**, "they attempted by flight to evade payment of the debt" (Edd.).

For a weaker sense cf. *ib.* VIII. 1121[26] (A.D. 295) **ἐμοῦ ἤδη τὴν πρ[ὸς τὸν μ]ίζονα φυγὴν ποιουμένη⟨ς⟩**, "since I am already having recourse to the official" (Ed.), in connexion with a petition.

φυλακή.

(1) For **φυλακή** in the general sense of "care," "charge," of a thing: P Lille I. 7[8] (iii/B.C.) **ἐπιζητήσαντος αὐτοῦ βυβλάριά τινα, ἃ ἐδεδώκειν ἐν φυ(λακῆι)** "il me réclama de petits livres qu'il m'avait donnés en garde."

(2) "watch," "guard": P Tebt II. 282[7] (late ii/B.C.) a guard declares that he will keep the best watch possible upon other people's holdings—**φυ(λακὴν) ἀλ[λο]τρ[ί]ων κλή(ρων) συντηρήσ̣ιν ἀπὸ τ[ο]ῦ βελτί⟨σ⟩του**, *Priene* 284 (soon after B.C. 200) **ὅπως δὲ ἡ χ]ώρα ἡ Μιλησίων καὶ Πριηνέων ἐμ φυλ[ακῆι καὶ σωτηρίαι ὑπάρχηι.**

(3) = "a guard," i.e. "persons keeping guard" (Lat. *custodia*), as in Ac 12[10]: P Giss I. 19[16] (ii/A.D.), a sister begs her brother not to face some danger (perhaps connected with the Jewish war) without a guard—**μὴ μόνος τὸν κίνδυνον [ἄνευ] φυλακῆς ὑπόμεινε** (*l.* **ὑπόμενε**).

(4) = "a prison" (Mt 14[10], *al.*): BGU IV. 1138[18] (B.C. 18) **ἀπολε̣ί̣[ψ]ομαι τὸν Παπία(ν) ἐκ τῆς φυλ̣α̣κ̣ῆ̣(ς)**, P Oxy II. 259[4, 8] (A.D. 23), a declaration **τῷ τεταγμένῳ πρὸς τῇ τοῦ Διὸς φυλακῇ**, "to the governor of the prison of Zeus," by the surety for a man who had been arrested for debt that he will restore **ὃν ἐνγεγύημαι . . ἐκ [τ]ῆς πολιτικῆς φυλα[κ]ῆς** "the man whom I bailed out of the public prison," P Giss I. 84[18] (A.D. 83) **Ἀσκλᾶν εἰς τὴν φυλακὴν πα̣ρ̣[α]δοθῆναι** (cf. Ac 8[3]), PSI VII. 832[7] (v/A.D.) **εἰς τὴν δημοσίαν φυλακήν.**

(5) the time during which a watch was kept, as in Mt 24[43] *al.*: P Petr II. 45[ii. 18] (B.C. 246) (= *Chrest.* I. p. 5) **πρώτης φυλακῆς ἀρχομένης.**

For the subst. **φυλακία** cf. P Oxy XVI. 1627[12] (A.D. 342) an appointment **εἰς φυλακίαν ἱεροῦ Θοηρίου**, "to the guarding of the temple of Thoëris."

φυλακτήριον,

lit. "a guarded post" or "fortification," came to be used by the Jews as a technical term for the "prayer-fillet," a strip of parchment inscribed with portions of the Law, and worn as an "amulet" or "protective-mark" on the forehead or next the heart, as in Mt 23[5]: cf. the golden **φυλακτήρια** worn by the kings of Egypt, *OGIS* 90[45] (Rosetta stone—B.C. 196) **ἐπιθεῖναι δὲ καὶ ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνου κατὰ τὸ προειρημένον βασίλειον φυλακτήρια χρυ[σᾶ,** "to place on the square surface round the crowns, beside the afore-mentioned crown, golden phylacteries" (Mahaffy).

Other exx. of the word are P Leid W[xviii.2] (ii/iii A.D.) (= II. p. 143) **τὸ γὰρ ὄνομα σοῦ ἔχω ε φυλακτήριων** (*l.* **ἔχω ὡς φυλακτήριον**) **ἐν καρδίᾳ τῇ ἐμῇ,**[xx.24] **ἐν τὸ ἀργύρῳ πετάλου** (*l.* **ἐν τῷ ἀργύρου πετάλῳ**) **τὰ ξ** (*sc.* vocales), **πρὸς τὸν φυλκτήρον** (*l.* **τὸ φυλακτήριον**), and P Lond 121[298] (iii/A.D.) (= I. p. 94) **φυλακτήρια λέων**—a spell for the times when the moon is in the several signs of the Zodiac. See also Deissmann *BS*, p. 352.

φύλαξ,

"a guard": P Hib I. 147 (early iii/B.C.) **σύντασσε [τοὺς] παρὰ σοὶ φ[ύ]λακας φυλάσσειν καὶ προ[σ]έχειν ἵνα κτλ.**, P Oxy II. 803 (late i/B.C.) **τοὺς ἀπὸ τοῦ νομοῦ φύλακας**, BGU III. 830[24] (i/A.D.) **τοὺς φιλακες** (*l.* **φύλακας**) **ἡμῶν σκῦλον πρὸς αὐ[τ]ήν**, *ib.* 729[11] (A.D. 137) **ὃν δὲ ἐὰν βούληται ὁ Σαραπίων ὀπωροφύλακα φυλάσσι⟨ν⟩ τῷ τῆς ὀπώρας καιρῷ φύλακα πέμψει**, "Sarapion shall send any guard whom he chooses in order to protect the fruit at the time of bearing" (Edd.), and *ib.* VI. 931[6] (ii/A.D.) **ἔπεμψα διὰ τοῦ κομίσαντος [τ]ὸ ἀπὸ σοῦ ἐπιστόλιον φύλακος . . .** "I have sent by the guard who brought the letter from you . . ."

For the different orders of **φύλακες** see Jouguet *Vie Municipale*, p. 261 ff., and for **φύλακτρον**, "police-tax," see P Oxy III. 502[43] (A.D. 164) with the editors' note.

φυλάσσω,

(1) "guard," "protect": P Par 66[22] (i/B.C.) **πρεσβύτεροι οἱ τὰ χώματα καὶ περιχώματα φυλάσσοντες**, P Oxy VI. 924[1] (iv/A.D.) **ἢ μὴν φυλάξῃς καὶ συντηρήσῃς Ἀρίας ἀπὸ τοῦ ἐπιημερινοῦ** (*l.* **Ἀρίαν . . . τῆς ἐφημερινῆς**) **φρικός**, "verily guard and protect Aria from ague by day" (Edd.).

(2) "keep," "observe": *Cagnat* IV. 661[13] (A.D. 85) **τοῦτο δὲ τὸ ψήφισμα νενομοθετῆσθαι τῷ αἰῶνι τῆς Ῥωμαίων ἡγεμονίας φυλαχθησόμενον** (cf. Ac 7[53], *al.*), P Ryl II. 177[11] (A.D. 246) **τὸ δὲ ὑπηλλαγμένον [ἥμισυ μέρος οἰκίας φυ]λάξομ(εν) ἀνεξαλλοτρίωτον**, "the mortgaged half share of the house we will preserve unalienated" (Edd.). Cf. also P Ryl II. 116[20] (A.D. 194) **λόγου μοι φυλασσομένου περὶ ὧν ἔχω δικαίων πάντων**, "account being kept of all my claims" (Edd.), *ib.* 86[8] (A.D. 195) **λόγου φυλασσομένου τῇ πόλει π̣ε̣[ρ]ὶ̣ [ο]ὗ̣ [ἔ]χει παντὸς δ̣[ικαίο]υ**, "without prejudice to any right claimed by the city" (Edd.).

The verb is common of observing the duties of marriage, e.g. P Oxy VI. 905[9] (A.D. 170) **συμβιούτωσαν [οὖν ἀλλήλοις οἱ γ]αμοῦντες φυλάσσοντες τὰ τοῦ γάμου δίκαια**, and so *ib.* X. 1273[23] (A.D. 260), XII. 1473[11] (A.D. 201).

With **φ. ἀπό**, as in Lk 12[15], cf. P Lond IV. 1349[35] (A.D. 710) **παραφυλάξαι δι[ὰ] τ̣[ῆς] διοικήσεως σου ἀπὸ τῶν προσφευγόντων ἐν αὐτῇ φυγάδω[ν**: cf. Blass *Gr.* p. 87 f.

φυλή,

"a tribe," especially one of the twelve tribes of Israel (Mt 19[23] *al.*), and extended by analogy to the tribes of the earth (Mt 24[30] *al.*). For the priestly tribes in Egypt, cf. P Tebt II. 299[8] (*c.* A.D. 50), where a certain Psoiphis, **τῶν ἀ[πὸ τῆς κώ]μης πέμπτη[ς φυλῆς] ἱερέος** (*l.* **ἱερέως**) **τῶν ἐν [τῇ κώμῃ] θεῶν**, "priest of the fifth tribe of the gods at the village," asks that the birth of a son be registered, P Ryl II. 179[5] (A.D. 127) **Πακῦσις . . . ἱερεὺς πρώτης φυλῆς Σοκνοπαίου θεοῦ μεγάλου**, and similarly [9, 27]. See further Otto *Priester* i. p. 23 ff.

In Claudius's address to the Alexandrines P Lond 1912[41] (A.D. 41) a **φυλὴ Κλαυδιανά**, not known elsewhere, is mentioned: see the editor's note, where reference is made to Schubart *Archiv* v. p. 94 f. for the Alexandrian tribe-names of the Roman period. Cf. also Preisigke *Fachwörter s.v.* **φυλή**.

φύλλον,

"a leaf" (Mt 21[19], *al.*). In the magical P Oxy VI. 886[14 ff.] (iii/A.D.) (= *Selections* p. 111 f.) the petitioner for an omen is instructed—**λαβὼν φύνικος ἄρσενος φύλλα κϑ̄ ἐπίγρ(αψον) ἐν ἑκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα κὲ ἐπευξάμενος ἓρε** (*l.* **αἶρε**) **κατὰ δύο δύο, τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγνωτι κὲ εὑρήσις σου τὴν κληδόνα, ἐν οἷς μέτεστειν**, "take 29 leaves of a male palm, and write upon each of the leaves the names of the gods, and having prayed lift them up two by two, and read that which is left at the last, and you will find in what things your omen consists." See also the ostrakon letter of the middle of iii/B.C. *Archiv* vi. p. 221[17] **ἔχουσι δὲ αἱ πεταλίαι ἐπιγραφὴν ἐν φύλλοις**.

In the papyri **φύλλον** is common in the collective sense of "crops," e.g. P Tebt I. 38[3] (B.C. 113) **τῆς κατὰ φύλλον γεωμετρίας**, "the land survey according to crops." For the verb **φυλλολογέω** see P Hamb I. 23[27] (A.D. 569) **βοτανολογῆσαι καὶ φυλλολογῆσαι**, and for the corr. subst. P Oxy XIV. 1631[13] (contract for labour—A.D. 28c) **φυλλολογίαι αἱ ἐνχρῄζουσαι**, "needful thinnings of foliage" (Edd.).

φύραμα,

"a mixture," and hence "a lump" (Rom 11[16], *al.*): cf. the account of a beer-seller P Tebt II. 401[27] (early i/A.D.) in which reference is made to—**φυράμ(ατος) (ἀρτάβαι) ε̄ (δραχμαί)**, and P Lond 46[378] (iv/A.D.) (= I. p. 77) **εἰς ὅλο(ν) τὸ φύραμα**.

For the verb **φυράω** cf. the medical receipt P Oxy VIII. 1088[22] (early i/A.D.) **μάνναν φύρασον χυλῶι πράσωι καὶ ἐνάλιψον τὸν χυλὸν ἐνδόθεν**, "mix frankincense with onion-juice and apply the juice inside" (Ed.), to stop nose-bleeding, *ib.* XIV. 1692[21] (A.D. 188) **φυράσι τὸν Πηλουσι-[ακὸν οἶνον**?. The compd. **ἀναφυράω**, "mix up well,"

occurs in *Syll* 807 (= [3] 1173)[9] (not earlier than A.D. 138) **τέφραν μετ' οἴνου ἀναφυρᾶσαι.**

φυσικός.

In Rom 1[26 f.] **φυσικός** is "natural," "according to nature," as opp. to **παρὰ φύσιν,** "against nature": cf. P Lips I. 28[18] (A.D. 381) **ὅντερ θρέψω καὶ ἱματίζω εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον καὶ φυσικὸν ὡς ἐξ ἐ[μ]οῦ γενόμενον,** in a deed of adoption. In 2 Pet 2[12] Mayor renders **γεγεννημένα φυσικά** "born creatures of instinct," as against RV "born mere animals." Cf. also Aristeas 171 **τὴν σεμνότητα καὶ φυσικὴν διάνοιαν τοῦ νόμου** = "the sanctity and natural (or inward) meaning of the Law" according to Thackeray, who however pronounces the exact sense "uncertain."

φυσιόω.

For the metaph. use of this verb = "puff up," as in 1 Cor 4[6] **ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε** (for form, cf. *Proleg.* p. 54), see Cic. *ad Att.* v. 20. 6 **πεφύσημαι.** This form **φυσάω** occurs in Herodas II. 32 **τῇ γενῇ φυσῶντες,** "priding themselves on their birth," and Menander **Ἐπιτρέπ,** 529.

φύσις,

"nature," is applied to (1) "birth," "physical origin," as in Gal 2[15], Rom 2[27]: cf. P Oxy X. 1266[33] (A.D. 98) **εἶναι δ' ἐμοῦ καὶ τῆς Θερμουθίου φύσ[ει υἱὸν τὸ]ν Πλουτίωνα καὶ μὴ θέ[σει,** "that Plution is the son of myself and Thermouthion by birth and not by adoption," and the letter ascribed to the Emperor Hadrian P Fay 19[11] (ii/A.D.) **ὁ μὲν φύσει πατὴρ γενόμεν[ος . . . . τεσσαρά]κοντα βιώσας ἔτη ἰδιώτης μετ[ήλλαξε,** "my father by birth died at the age of forty a private person."

(2) "innate properties or powers," what belongs to persons or things in view of their origin, as in 2 Pet 1[4]: cf. the Kommagenian inscr., from mid. i/B.C., cited by Deissmann *BS* p. 368 n.[2], **ἵνα . . γένησθε θείας κοινωνοὶ φύσεως,** P Leid W[vi. 43] (ii/iii A.D.) (= II. p. 101) **ἀνὰ μέσον τῶν δύο φυσέων, (οὐρανοῦ) καὶ γῆς,** P Lond 121[512] (iii/A.D.) (= I. p. 100) **τῆς κοσμικῆς φύσεως,** and the amulet *Preisigke* 5620[10] **ὁ τὴν ἐνουράνιον τῆς ἐωνίου φύσεως κεκληρωμένος ἀνάνκην.**

For the adverbial phrase **κατὰ φύσιν,** as in Rom 11[21, 24], cf. P Tebt II. 288[6] (A.D. 226) **τὰ [ὀνό]ματα τῶν κατὰ φύσιν ⟨γε⟩γεωργηκ[ότ]ων δημοσίων γεωργῶν καὶ κληρ[ο]ύχων,** "the names of the public cultivators and owners who have planted the different kinds" (Edd.). [See also W. M. Ramsay *Pauline and other Studies* (1906), p. 219 ff.]

φυτεία,

prop. "a planting," as in P Petr II. 32 (2 *a*)[5] (iii/B.C.) **ἡμῶν ἐπιδικνυόντων σοι τὴν φυτήαν Θεοδότου,** P Tebt I. 5[204] (B.C. 118) **τὴν δὲ φυτείαν ποιεῖσθαι ἀπὸ τοῦ νβ̄ (ἔτους),** BGU IV. 1185[21] (B.C. 94–3?) **εἰς ἀμπέλου καὶ παραδείσων φυτ[[η]]αν,** and P Oxy VII. 1032[19] (A.D. 162) **τοὺς δὲ τόπους εἶναι ἐν φυτείᾳ.** In its only NT occurrence (Mt 15[13]) the word is used of the thing planted, "a plant," cf. *OGIS* 606[7] **τὰς περὶ αὐτὸν** (*sc.* **τὸν ναὸν**)**] φυτείας πάσας ἐφύ[τευσεν ἐκ τ]ῶν ἰδίων ἀναλ[ωμάτων.**

φυτεύω,

"plant": P Petr I. 29[4] (iii/B.C.) (= Witkowski[2], p. 30) **πεφύτευται δὲ καὶ ἡ ἄμπελος πᾶσα,** so 15, PSI IV. 433[6] (B.C. 261–0) **οὐκ ἐφυτεύθη οὖν ἐπὶ τῆς πέτρας Ὀασιτικά,** P Flor II. 148[12] (A.D. 266–7) **τῶν φυτευομένων τόπων,** and P Oxy XVI. 1911[104] (A.D. 557) **ὑπὲρ (ἀρου.) β̄ φυτευθ(εισῶν) ἐν ἀμπέλ(ῳ).**

In his note on 1 Cor 3[6] (*Notes,* p. 187 f.) Lightfoot refers to the application by the Fathers of **ἐφύτευσα** to the work of educating the catechumens as a significant ex. of "a general fault of patristic exegesis, the endeavour to attach a technical sense to words in the NT which had not yet acquired this meaning."

φύω,

"grow," "grow up": P Grenf II. 28[8] (B.C. 103) **τῶν φυομένων δένδρων,** P Flor I. 20[20] (A.D. 127) (= *Chrest.* I. p. *422*) **σὺν τῷ φυησομένωι σινάπι,** PSI VI. 697[11] (ii/A.D.) **ὅλου τοῦ κ[ή]που σὺ[ν] τοῖς φυτοῖς φ[υ]ομένοις πᾶσι ἐν ἑκάστ[ῃ] με[ρ]ίδι.**

For the trans. use "bring forth," "produce," see *Preisigke* 6648[1] **εἰμὶ ἐγὼ Ἰησοῦς, ὁ φὺς δὲ Φαμεῖς, παροδεῖτα,** where the editor understands **ὃν φῦσε Φαμεῖς** or **ὁ φύσ(ας) Φ.**; cf. Lk 8[6, 8], and note the new 2 aor. pass. **ἐφύην** in place of the intrans. act. **ἔφυν** (cf. Blass-Debrunner § 76. 2).

The subst. **φυτόν** is very common, e.g. PSI VI. 568[3] (B.C. 253–2?) **φυτὰ παντοδαπά,** BGU II. 530[31] (i/A.D.) (= *Selections,* p. 62) **ἐπὶ κινδυνεύει τὰ φυτὰ διαφωνῆσαι,** "otherwise there is a risk that the plants perish," P Fay 111[25] (A.D. 95–6) (= *Selections,* p. 67) **τῶν** (*l.* **τὸν**) **στίχον τὸν φυτὸν** (*l.* **τῶν φυτῶν**) **τῶν ἐν τῷ προφήτῃ πότισον,** "water the row of trees in 'the prophet'" (apparently the name of a piece of land), P Ryl II. 99[5] (iii/A.D.) **ὑδρεύματα καὶ φυτά,** "irrigators and trees," and P Hamb I. 23[19] (A.D. 569) **σὺν φυτοῖς παντοίοις ἐγκάρποις τε καὶ ἀκάρποις.** See also **φυή** in such passages as BGU III. 708[4] (A.D. 164–5) **ἀπέχ[ο]μεν πα[ρά σου τιμ]ὴν χόρτου φυῆς [τοῦ ἐνεστ]ῶτος ε̄ (ἔτους).**

φωλεός,

"a hole," "den," "lair": a late Greek word fully illustrated by Wetstein *ad* Mt 8[20]. A verb **φωλεύω** is used by a translator of Job 38[40]. MGr **φωλιά,** "nest."

φωνέω,

"cry out," "shout": cf. BGU III. 925[8] (iii/A.D.) **μετὰ τὴ⟨ν⟩ [ἀ]ν[άγ]ν[ωσιν] ἡ βουλὴ ἐφώνησεν· Ἔλλειμμά ἐστιν . . .,** and P Oxy XVII. 2110[6] (A.D. 370) **οἱ βουλευταὶ ἐφώνησαν· κύριον τὸ κατὰ κῆραν,** "The senators cried, 'What is on the tablet is valid'" (Ed.).

The word, which is used of the "crowing" of a cock in Mt 26[34] *al.*, gives place to **κοκκύζω** in the new Rainer fragment (*Mittheilungen aus der Sammlung der Papyrus*

Erzherzog Rainer, i. p. 53 ff., ii. p. 41 f.: cf. Milligan *Here and There*, p. 123 ff.).

From the inscrr. we may cite *Syll* 737 (= ³ 1109)[108] (after A.D. 178) **μηδεὶς δ' ἕπος φωνείτω**, and for the meaning "address" followed by a nom. of the title, as in Jn 13[13], see Blass-Debrunner §§ 143, 147.

φωνή,

"a sound," "a voice": cf. P Lond 1912[27] (A.D. 41) **γνησιωτέραις ὑμᾶς φωναῖς προσαγορεύσας**, "addressing you more frankly by word of mouth," P Ryl II. 77[46] (A.D. 192) **ἔχομεν δὴ φωνὴν τοῦ Ἀσπιδᾶ**, "we now have the declaration of Aspidas" (Edd.). In one of the family letters of Paniskos (iii/iv A.D.) from the Michigan papyri edited by J. G. Winter in the *Journ. Egypt. Arch.* xiii. p. 72[21] we find **πολλάκι[ς] φωνὴν αὐ[τῷ] ἐβά[λομ]εν ἵνα ἔλ[θῃ] πρὸς τὸν ἐπανορθωτὴ(ν) Ἀχιλλ[έα**, "we sent him word repeatedly that he might come to the epanorthotes Achilles"—a phrase for which the editor can find no parallel.

For the power of the divine voice cf. Wünsch *AF* p. 23[24] (iii/A.D.) **διὰ φωνῆς προστάγματος**, where the editor compares Ps 32[9] **αὐτὸς εἶπεν, καὶ ἐγενήθησαν**. The word is used of Coptic speech in P Lond 77[13] (end vi/A.D.) (= I. p. 232) **τῇ τῶν Αἰγυπτίων φωνῇ**: cf. also P Giss I. 40[ii. 27] (A.D. 215) (= *Chrest.* I. p. *39*).

φῶς.

For "light" opposed to "darkness," see P Leid W[vi. 44] (ii/iii A.D.) (= II. p. 101) **φωτὸς καὶ σκότους**. In the imprecatory curse *Syll* 891 (= ³ 1240)[20] the prayer is uttered that the victim shall enjoy **μηδὲ οἴκου, μὴ φωτός, μὴ χρήσεως, μηδὲ κτήσεως**. The plur. is applied to "window-lights" in P Lond 1179[62] (ii/A.D.) (= III. p. 146) **φῶτα θυρίδων**, and to "torches," as in Ac 16[29], in BGU III. 909[15] (A.D. 359) **ἐπελθόντες . . . τῇ ἡμετέρᾳ οἰκίᾳ καὶ φῶτα ἐπενεγκ[όν]τες ἐνέπρησαν αὐτὴν ἐκ θεματίου**. Cf. *ib.* IV. 1201[10] (A.D. 2) where **φωτί** takes the place of **πυρί** or **φλογί**—**εὕρομεν τὰς θύρας τοῦ ἱεροῦ Σαράπειδος θεοῦ μεγίστου ὑφημένας** (*l.* **ὑφημμένας**) **φωτί**. This last passage may illustrate Mk 14[54] **θερμαινόμενος πρὸς τὸ φῶς**, where we should translate with the AV "warmed himself at the fire": see C. H. Turner *Comm. ad l.* in Gore's *New Commentary*.

The subst. is applied metaph. to those who impart light, as in *Syll* 888 (= ³ 1238)[2] (*c.* A.D. 160) where a wife is described as **τὸ φῶς τῆς οἰκίας**, and in P Ryl II. 77[34] (A.D. 192) **μιμοῦ τὸν πα[τ]έρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα**. See also the Christian sepulchral inscr. P Hamb I. 22[4] (iv/A.D.), where Christ is invoked—**ὃς τυφλοῖσιν ἔδωκας ἰδεῖν φάος ἠελίοιο** (cf. Mt 9[27 ff.], *al.*), and the Christian amulet BGU III. 954[28] (vi/A.D.) (= *Selections*, p. 134)—

> **ὁ φῶς ἐκ φωτός, θ(εὸ)ς ἀληθινὸς χάρισον**
> **ἐμὲ τὸν δοῦλόν σου τὸ φῶς.**

Φῶς is naturally common in the magic papyri, e.g. P Lond 121[563] (iii/A.D.) (= I. p. 102) **ἐν φωτὶ κραταιῷ καὶ ἀφθάρτῳ**: cf. the *verso* of BGU II. 597[33] (A.D. 75) cited *s.v.* **φωσφόρος**.

φωστήρ,

"a luminary" (Phil 2[15], Rev 21[11]: cf. Gen 1[16]): cf. P Leid W[vii. 35] (ii/iii A.D.) (= II. p. 105) **δόξα τοῦ ἐντίμου φωστῆρος**, Wünsch *AF* p. 23[23] (iii/A.D.) **ὁρκίζω σε τὸν φωστῆρα καὶ ἄστρα ἐν οὐρανῷ ποιήσαντα**, and Vett. Val. p. 110[22] **περὶ τοὺς φωστῆρας ἀδικούμενοι**, where the editor understands **φωστῆρες** as = "oculi."

φωσφόρος,

"light-bringing": thence as a subst. "day-star" (probably the planet Venus). In Biblical Greek the word is found only in 2 Pet 1[19] (see Mayor's note), applied metaphorically to the rising of the kingdom of God in the heart. An interesting ex. of the word is found in BGU II. 597[32] (A.D. 75), where on the *verso* of a private letter there has been added in uncial characters the hexameter line—**Φωσφόρε φωσφορεοῦσα φίλων** (*l.* **φίλον**) **φῶς φῶς φέρε λαμπάς**. The words, according to Olsson (*Papyrusbriefe* p. 139), are probably an extract from an Orphic hymn. The same epithet is found in the magic P Lond 46[175, 300] (iv/A.D.) (= I. pp. 70, 74) **φωσφόρ' ἴαω**. In P Rein 10[8] (B.C. 111) it is applied to the priestess of Queen Cleopatra—**φωσφόρου βασιλίσσης Κλεοπάτρας**, "sous la phosphore (prêtresse) de la reine Cléopâtre": cf. Otto *Priester* ii. p. 320.

For **φωσφόριον**, "a window," see P Ryl II. 162[26] (A.D. 159), and P Hamb I. 15[8] (A.D. 209).

φωτεινός

(or **φωτινός**, WH), "shining," "bright" (Mt 6[22] *al.*). The superl[ve.] is applied to a person in the address P Lond 1917[1] (*c.* A.D. 330–340) **τῷ γνησιωτάτῳ καὶ φω[τ]ι̣νωτάτῳ μ[α]καριωτάτῳ . . . . ἄπα Παιηρῦ, ἐν δεσπό[του Ἰη]σοῦ Χριστοῦ χαῖραι** (*l.* **χαῖρε**), "to the most genuine and most enlightened, most blessed Apa Paiêou, greeting in our Master Jesus Christ" (Ed.). Cf. also the vi/A.D. biblical scholion PSI I. 65[13] **οἱ** (*l.* **εἰ**?) **πειστοὶ κροιγοροῦντες** (*l.* **πιστοὶ γρηγοροῦντες**) **ἐσώ(=ό)μεθα, λαμπάτ(=δ)ες ὑ(=ή)μῶν φωτινὲ** (*l.* **φωτειναὶ**) **ἐν ἐλαίῳ**.

In a Christian Greek inscr. from Nubia of ix/A.D., published in *J. Eg. Arch.* xiii. p. 227, the prayer occurs—**ὁ θ(εὸ)ς ἀναπαῦσον τ(ὴν) ψυχὴν αὐτ(ο)ῦ ἐν κόλποις Ἀβραὰμ κ(αὶ) Ἰσαὰκ κ(αὶ) Ἰακὼβ ἐν τόπῳ φωτινῷ ἐν τόπῳ ἀναψύξεως ἔνθα ἀπέδρα ὀδύνη κ(αὶ) λύπη κ(αὶ) στεναγμός**, "O God, give rest to his soul in the bosom of Abraham and Isaac and Jacob, in a place of light, in a place of refreshment, from which pain and grief and lamentation have fled away" (Ed.). See also P. D. Scott-Moncrieff *Paganism and Christianity in Egypt*, p. 104, where reference is made to a funeral tablet (Berlin, No. 11820), which runs "Taêsai lived 28 years. She has gone to the shining (land)." The **φωτινὸς τόπος** may be either the Christian heaven, or the place of the "illuminated ones" of the old pagan religion.

φωτίζω.

For the literal sense "enlighten," "illumine," as in Lk 11[36], cf. Wünsch *AF* p. 16[13] (iii/A.D.) **ὁρκίζω σε τὸν θεὸν τὸν φωτίζοντα καὶ σκοτίζοντα τὸν κόσμον**. The metaph. usage "bring to light," "make known," as in 2 Tim 1[10]

(cf. LXX 4 Kingd $17^{27 f}$), may be illustrated by Polyb. xxx. 8. 1, Epict. i. 4. 31.

For the mystical sense of spiritual illumination, as in Eph 1^{18}, see *s.v.* **φωτισμός.**

φωτισμός,

like its verb (*q.v.*), is applied to spiritual illumination in 2 Cor $4^{4, 6}$, and the corr. use of both verb and subst. in the OT (Pss $18(19)^{8}$, $26(27)^{1}$) makes it unnecessary with Reitzenstein (*Hellen. Mysterien Religionen*[2] p. 142 ff.) to look for an explanation of the metaphor in Hellenistic Mystery-Religion. See further Kennedy *St. Paul and the Mystery Religions*, p. 197 f. For the application to "baptism" in ecclesiastical usage, see Justin M. *Apol.* 61E **ὁ φωτιζόμενος λούεται**, 65C **εὐχὰς ποιησάμενοι ὑπὲρ τοῦ φωτισθέντος.**

X

χαίρω—χάλκεος

χαίρω,

"rejoice": P Eleph 13[3] (B.C. 223–222) **ἐκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, ἣν ἀναγνοὺς ἐχάρην** (cf. *Proleg.* p. 161) **ἐπὶ τῶι με αἰσθέσθαι τὰ κατὰ σέ,** P Berol 11662[3] (time of Claudius) (= Olsson, p. 100) **πρὸ μὲν πάντων ἐχάρην μεγάλως λαβών σου [ἐ]πιστολήν, ὅτι ὑγειαίνεις,** similarly P Giss I. 21[3] (time of Trajan), BGU II. 531[i. 4] (ii/A.D.), and P Oxy I. 41[17] (iii/iv A.D.) **ἐπὶ τούτῳ σφόδρα χαίρω.**

It should be noted that in Phil 3[1], 4[4], RV marg. renders **χαίρετε** by "farewell." Lightfoot (*Comm. ad ll.*) combines the two meanings "farewell" and "rejoice," but the latter is generally preferred by the commentators.

The verb is very common in the opening address of letters, as in Ac 15[23], 23[26], cf. Jas 1[1], e.g. P Eleph 10[1] (B.C. 223–222) **Εὐφρόνιος Μίλωνι χαίρειν** (for imper. inf. see *Proleg.* p. 179 f.), P Oxy II. 292[2] (*c.* A.D. 25) **Θέων Τυράννωι τῶι τιμιωτάτωι πλεῖστα χαίρειν,** P Ryl II. 157[3] (A.D. 135) **ἀλλήλαις χα[ί]ρειν,** "mutual greetings," and the official petition to a strategus P Oxy VIII. 1119[22] (A.D. 254) **Ἀντώνιος Ἀλέξανδρος στρατηγῷ Ὀξυρυγχείτου χαίρειν.** Wilcken cites *UPZ* i. 62[1] (before the end of B.C. 161 (or 160)) **Διονύσι[ος Πτολε]μαίωι χαίρειν καὶ ἐρρῶσθαι,** as the oldest ex. of that combination. Cf. P Oxy IV. 746[2] (A.D. 16) **Θέων Ἡρακλείδηι τῶι ἀδελφῶι πλεῖστα χαίρειν καὶ ὑγιαίνειν.** In *ib.* 822 (*c.* A.D. 1) **εὖ πράσσειν** is substituted for **χαίρειν.**

The imper. takes the place of the inf. in such greetings as P Oxy XIV. 1664[1] (iii/A.D.) **Χαῖρε, κύριέ μου Ἀπίων.** "Greeting, my lord Apion," and similarly *ib.* 1667[1] (iii/A.D.), *ib.* IX. 1185[13] (*c.* A.D. 200), *ib.* XII. 1492[13] (Christian—iii/iv A.D.) **Χα[ῖ]ρε, ἱερ[ὲ υἱὲ] Δημητρι[ανέ.** Occasionally, during the Roman period, we have **χαίροις** for **χαῖρε,** as P Oxy III. 526[1] (ii/A.D.) **Χαίροις Καλόκαιρε, Κύριλλός σε προσαγορεύω,** "Greeting, Calocaerus: I, Cyrillus, address you," *ib.* I. 112[1] (iii/iv A.D.), and P Iand I. 12[1] (iii/iv A.D.) (see the editor's note).

For epistolary phrases with **χαίρω,** see further G. A. Gerhard *Untersuchungen zur Geschichte des Griech. Briefes* (Heidelberg, 1903), Ziemann *Epist.* (see Abbreviations I. General), Exler *Epistolography* (see *ib.*), and the note "On some current epistolary phrases" by J. A. Robinson *Ephesians*, p. 275 ff.

A good ex. of **χαιρετίζω,** as in LXX Tob 7[1], is supplied by P Oxy X. 1242[35] (early iii/A.D.), cited *s.v.* **χαλεπός.** For **ἐπιχαίρω** of malignant exulting, see the prayer for vengeance *Preisigke* 1323 (ii/A.D.) **ἤ τις αὐτῇ** (*sc.* the suppliant) **φάρμακα ἐποίησε ἢ καὶ ἐπέχαρέ τις αὐτῆς τῷ θανάτῳ ἢ ἐπιχαρεῖ, μετέλθετε αὐτούς.**

χάλαζα,

"hail" (Rev 8[7], 11[19], 16[21]): cf. Epicurus *Epist.* II. §§ 106, 107 (ed. Bailey).

χαλάω,

"slacken," "let down" (Mk 2[4], *al.*): cf. P Lond 131*[12] (A.D. 78) (= I. p. 189) persons **περὶ τὸ ὄργανον χαλῶντ(ες) τὰς τριχ(ίας),** and the comp[d]. **ἐπιχαλάω** in P Ryl II. 81[11] (*c.* A.D. 104) **ἵν' ὅσου ἐὰν χρείαν ἔχωσι ὑδάτους (= -ος) ἑαυ[τοῖς ἐ]πιχαλῶσι,** "that they may draw off for themselves as much water as they need" (Edd.). The subst. **χάλασμα** occurs in Preisigke 428[7] (B.C. 99), *al.* In MGr **χαλάω** = "break to pieces" and **χάλασμα** = "ruin."

χαλεπός,

"hard," "difficult": cf. P Oxy X. 1242[36] (early iii/A.D.), an account of an audience granted by Trajan to certain Greek and Jewish envoys from Alexandria, when the Emperor does not return the salute of the Alexandrian envoys but exclaims—**χαιρετίζετέ με ὡς ἄξιοι τυγχάνοντ[ες] τοῦ χαίρειν, τοιαῦτα χαλεπὰ τολμήσαντε[ς] Ἰουδαίοις;** "do you give me greeting like men deserving to receive one, when you are guilty of such outrages to the Jews?" (Edd.): see also *Syll* 356 (=[3] 780)[31] (*c.* B.C. 6) **αὐτοῖς ἐδόξ[ατε] χαλεποὶ γεγονέναι,** where the adj. = "harsh," "fierce," as in Mt 8[28].

χαλιναγωγέω,

"bridle," hence "check," "restrain." No earlier exx. of this word have been found than Jas 1[26], 3[2]. For the metaph. cf. Lucian *Tyrannicida* 4 **τὰς τῶν ἡδονῶν ὀρέξεις χαλιναγωγούσης.**

χαλινός,

"a bridle" (Jas 3[3], Rev 14[20]): PSI V. 543[50] (iii/B.C.) **χαλινοῦ τοῦ ἀργυροῦ κατασκευή.** For the common phrase **ἀχάλινον στόμα,** see Aristoph. *Ran.* 838.

χάλκεος,

"made of bronze," "bronze" (Rev 9[20]): P Hamb I. 31[9] (ii/A.D.) **δ]έλτον χαλκῆν,** "a bronze writing-tablet," CPR I. 232[12] (ii/iii A.D.) **κ]άδον** ("jar") **καὶ ἕτε[ρον] εἶδος χάλκεον,** P Lond 1177[92] (A.D. 113) (= III. p. 183) **κ[άδ]ων χαλκῶ(ν),** and [303].

χαλκεύς,

"a worker in bronze" (2 Tim 4^{14}): P Tebt I. 103^{33} (taxing-list—B.C. 94 or 61) **Ὠφελίων χαλκεύς,** P Oxy I. 113^{18} (ii/A.D.) **διὰ τὸ τὸν χαλκέα μακρὰν ἡμῶν εἶναι,** "because the smith is a long way from us," and BGU IV. 1028^{8} (ii/A.D.) **(τῷ) προεστῶτι χαλκέων κ|αὶ τοῖς σὺν αὐτῷ τειμὴν] ψαλλί̣δ[ων.**

χαλκίον,

"a bronze vessel," "a kettle" (Mk 7^{4}): P Fay 95^{11} (ii/A.D.) **μηχαναὶ δύο καὶ χαλκίον,** "two machines and a caldron" (Edd.), P Tebt II. 405^{21} (*c.* A.D. 266) **χαλκίον τέλειον μολυβοῦν,** "a leaden kettle in good condition," *ib.*^{22} **χαλκίον μικρόν**: cf. the ostracon *Preisigke* 4293^{2} (Rom.), and for **χάλκινος** see P Meyer 20^{41} (1st half iii/A.D.).

χαλκός.

From meaning "bronze" generally (1 Cor 13^{1}, Rev 18^{12}), **χαλκός** comes to be applied to "bronze-money" (Mk 6^{8}, 12^{41}): cf. P Lips I. 106^{19} (A.D. 98) **βλέπε δέ, μηδενὶ ἄλλῳ δοῖς** (*l.* δῷς) **χαλκόν,** P Tebt II. 414^{29} (ii/A.D.) **πέμψῃ μοι τὸν χαλκόν, ἔπι ἔρχομαι,** "send me the money, since I am coming" (Edd.), and P Oxy X. 1295^{17} (ii/iii A.D.) **δήλωσόν μοι πόσου χαλκοῦ δέδωκες αὐτῶι,** "let me know how much money you have given to him" (Edd.).

χαμαί

in its two NT occurrences (Jn 9^{6}, 18^{6}) means "to the ground," cf. P Lips I. $40^{ii.\,20}$ (iv/v A.D.) **εἶδεν τὰς θύρας χαμαὶ ἐῤῥιμένας** and *ib.*$^{iii.\,2}$ **ἄλλος ἔβαλεν αὐτὸν χαμαί.** The same papyrus shows the other meaning "on the ground," $^{i.\,15}$ **ἡ ἔσω(?) καὶ ἡ ἔ]ξω θύρα χαμαὶ κεῖνται,** and $^{iii.\,14}$.

Χαναναῖος,

"a Canaanite": an old Biblical name which Mt (15^{22}) employs in preference to Mk's (7^{26}) **Ἕλληνίς,** "a Gentile" (RV mg.). For the different forms which the name takes in the LXX, see Thackeray *Gr.* i. pp. 164, 170f., and cf. Burkitt *Syriac Forms*, p. 5.

χαρά,

"joy": BGU IV. 1141^{3} (B.C. 14) **μετὰ] πο̣λλῆ̣ς [χ]αρᾶς,** P Fay 20^{1} (iii/iv A.D.) an edict, perhaps of the Emperor Julian (see *Archiv* ii. p. 169) which begins—**δ[πω]ς μὴ διὰ τὸ τῆς χαρᾶς τῆ[ς] ἑαυτῶν δήλωσιν ποιήσασθαι ε . . . νην ἐπ' ἐμοὶ παρελθόντι ἐπὶ τὴν ἀρχὴν . . .,** "lest for the sake of making a manifestation of their joy at my accession to empire . . ." (Edd.), P Iand I. 13^{18} (iv/A.D.) **ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν** (cf. Mt 13^{20}), and the inscr. *Preisigke* 991^{6} (A.D. 290) **μετὰ πάσης χαρᾶς καὶ ἱλαρίας.**

In the Christian P Oxy VIII. 1162^{5} **Λέων πρεσβύτερος τοῖς . . . πρεσβυτ|έ]ροις καὶ διακώνοις ἀ[γ]απητοῖ[ς] ἀδελφοῖς ἐν κ(υρί)ῳ θ(ε)ῷ χαρᾶ̣ χα[ί]ρειν,** "Leon, presbyter, to the presbyters and deacons, beloved brothers in the Lord God, fullness of joy" (Ed.), we have an ex. of the cogn. dat., as in Jn 3^{29}: for a corresponding usage in the LXX, cf. Thackeray *Gr.* i. p. 48ff.

Χαρά is common as a proper name: see Preisigke *Namenbuch s.v.* In MGr the word is used for a "festival," "wedding."

χάραγμα

in the sense of the impress made by a stamp occurs *septies* in Rev, *ter* with special reference to "the mark of the beast" (13^{17}, 16^{2}, 19^{20}). The exact meaning of the figure has been much discussed. Deissmann (*BS*, p. 240ff.) suggests that an explanation may be found in the fact that, according to papyrus texts, it was customary to affix to bills of sale or official documents of the 1st and 2nd centuries of the Empire a seal giving the year and name of the reigning Emperor, and possibly his effigy. Thus on the back of CPR I. 11 (A.D. 108), an agreement regarding a house, there can still be deciphered a red seal with the inscr. **(ἔτους) ιβ̄ Αὐτοκράτορος Καίσαρος Νέρουα Τραιανοῦ.** But no evidence has been produced of a similar seal being attached to persons, and Swete (*Comm. ad* Rev 3^{16}) is content to find an explanation of the mysterious "mark" in the general symbolism of the book. "As the servants of God receive on their foreheads (vii. 3) the impress of the Divine Seal, so the servants of the Beast are marked with the 'stamp' of the Beast."

Χάραγμα is also used in connexion with the attestation of the copy of a document or writing, e.g. Preisigke 5275^{11} (A.D. 11) **ἀντίγραφον ἀπ' ἀντιγράφου χαράγματος καὶ ὑπαγραφῆς Ἑλληνικοῖς γράμμασι,** and similarly 5231^{11} (A.D. 11) and 5247^{34} (A.D. 47).

Other exx. of the word are BGU IV. 1088^{5} (A.D. 142) a female camel **χαλ[αγ]μέ(νην) Ἀραβικοῖς χαράγμασ[ιν,** similarly P Grenf II. $50(a)^{4}$ (A.D. 142), and the closing words of a letter P Lond V. 1658^{8} (iv/A.D.) (= Ghedini, p. 151) **διὰ χαραγμάτων εὔχο[μαι,** which Ghedini understands as = "I pray for your health in this letter." In P Oxy I. 144^{6} (A.D. 580) **χρυσοῦ ἐν ὀβρύζῳ χαράγματι** the reference is to gold in pure coin or stamped money.

For the subst. **χαραγμός,** cf. P Ryl II. $160(a)^{10}$ (A.D. 14–37) **ἀντίγρ(αφον) χ]αραγμοῦ**: for **χάραξις,** cf. *ib.* 164^{18} (A.D. 171) **καθ]α̣ρὸν ἀ̣π̣ὸ̣ [ἀλίφατος καὶ ἐπιγ]ραφῆς καὶ χαράξ[εως·** and for the verb **χαράσσω,** cf. *ib.* 160^{5} (A.D. 28–9) **τ]ῷ̣ πρὸς τὸ γρ[αφε]ίῳ χαράξ̣αντι ἀποδοῦναι,** "to pay the clerk of the record-office when he has endorsed the deed" (Edd.), (cf. 3 Macc 2^{29}).

We may add two interesting exx. of the compd. verb **ἐγχαράσσω.** The first is P Lond 854^{11} (i/ii A.D.) (= III. p. 206, *Selections* p. 70), where in making the Nile tour a traveller announces that he had engraved the names of his friends on the temples—**τῶν φίλων [ἐ]μ[ῶν τ]ὰ ὀνόματ̣α̣ ἐνεχάραξα τοῖς ἱ[ε]ροῖς.** And the second is P Oxy XIV. 1680^{12} (iii/iv A.D.), where a son anxious for his father's safety owing to the general insecurity writes—**σ̣ῆ̣[μα ἠ]θέλησα ἐνχαράξαι σοι,** "I wanted to stamp a mark on you."

χαρακτήρ.

From denoting "the tool for engraving," **χαρακτήρ** came to be used of the "mark," "impress" made, with special reference to any distinguishing peculiarity, and hence = "an exact reproduction." The word is found in the NT only in Heb 1^{3}, cf. *OGIS* 383^{60} (mid. i/B.C.) **χαρακτῆρα μορφῆς ἐμῆς,** of a statue.

Other exx. are *Syll* 226 (= $^{3}495)^{16}$ (*c.* B.C. 320) **τοῦ δὲ ξένου φέροντος ἐπὶ τὸν χαρακτῆρα,** P Flor I. 61^{21} (A.D. 85)

(= *Chrest.* II. p. *88*) **οὐ τῶν χαρα[κτή]ρων μόνων κληρο[ν]όμους δεῖ εἶναι,** and P Leid W xxiv. 11 (ii/iii A.D.) (= II. p. 159) **τέλει τέ μοι κύριε, τὸν μέγαν, κύριον, ἄφθεγτον χαρακτῆρα** ("notam"), **ἵνα αὐτὸν ἔχω.** In the case of *Syll*³ 783²³ (after B.C. 27) **μέχρι τῶν Σεβαστείων εὐπλόησεν χαρακτήρων,** Deissmann (*LAE*² p. 341 n.¹) translates "he made a successful voyage to the August Persons (Augustus and Livia)," taking **χαρακτήρ** thus early in the transferred sense of "person." See also notes on the word by J. Geffcken in *Exp T* xxi. p. 426 f., and by A. Körte in *Hermes* lxiv. (1929), p. 69 ff.

χάραξ.

For the meaning "palisade," as in Lk 19⁴³, cf. BGU III. 830⁵ (i/A.D.) **συμβαλὼν χάρ[ακα] περὶ τοῦ ἑ[λαιῶν]ος:** and see *Syll*³ 363¹ (B.C. 297) **οἱ] ἐν τῶι χάρακι,** where the reference is to a fortified camp. The word has its earlier meaning of "stake," "vine-prop" in PSI IV. 393⁶ (B.C. 242–1) **χάρακος καλαμίνου μυριάδες τρεῖς,** BGU IV. 1122¹⁷ (B.C. 13) **τὸ φυτὸν καὶ χάρακας καὶ φλοῦν.**

χαρίζομαι.

The two meanings usually assigned to this verb, "show kindness to" and "graciously bestow," can hardly be separated as the following miscellaneous exx. show—P Lond 42³² (B.C. 168) (= I. p. 31, *UPZ* i. p. 301, *Selections*, p. 11) **χαριε** (*l.* **χαριεῖ**) **δὲ καὶ τοῦ σώματος ἐπιμε[λό]μενος, ἵν' ὑγιαίνηις,** P Tebt I. 56¹⁶ (*c.* B.C. 130–121) **τοῦτο δὲ ποιήσας ἔσῃ μοι κεχαρισμένος εἰς τὸν ἅπαντα χρόν[ον,** "if you do this I shall be eternally obliged to you" (Edd.), P Oxy II. 292⁹ (*c.* A.D. 25) **χαρίεσαι** (see below) **δέ μοι τὰ μέγιστα,** P Tebt II. 509 (i/ii A.D.) **μεθ' ἃς ἐχαρισάμην αὐτῶι ἀπὸ λοι[π(ῶν)] κοπ(ῆς) χόρτ(ου) (δραχμὰς) κ,** P Oxy I. 33 *verso* iii. 1 (late ii/A.D.) **καὶ τοῦτο ἡμεῖν χάρ[ισ]αι, κύριε Καῖσαρ,** "grant me this one favour, lord Caesar" (Edd.), P Grenf II. 68³ (A.D. 247) **ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφαιρέτῳ καὶ ἀμετανοήτῳ . . .,** a deed of gift, *Chrest* I. 461¹⁵ (beg. iii/A.D.) **εὐεργεσίας ἧς ἐχαρί[σαντο τοῖς ἀπολυθεῖ]σι στρατιώταις,** Aristeas 38 **βουλομένων δ' ἡμῶν καὶ τούτοις χαρίζεσθαι,** "since we desire to confer a favour not on these only," the favour being the LXX translation of the Law, and the Christian amulet BGU III. 954²⁸ (vi/A.D.) (= *Selections*, p. 134) **ὁ φῶς ἐκ φωτός, θ(εὸ)ς ἀληθινὸς χάρισον ἐμὲ τὸν δοῦλόν σου τὸ φῶς,** "O Light of light, very God, graciously give thy servant light."

A striking linguistic parallel to our Lord's trial before Pilate occurs in P Flor I. 61 (A.D. 85), where a Prefect, after stating to an accused man, 59 f. **ἄξιος μ[ὲ]ν ἧς μαστιγωθῆναι,** "thou art worthy to be scourged" (cf. Jn 19¹), adds 61 **χαρίζομαι δέ σε τοῖς ὄχλοις,** "but I give you freely to the multitude" (cf. Mk 15¹⁵): see Deissmann *LAE*², p. 269 f.

For the form **χαρίεσαι** = **χαριεῖσαι,** as in P Oxy 292 *supra*, cf. P Grenf II. 14 (c)⁷ (iii/B.C.) **χαρίεσαί μοι τοῦτο ποιήσας,** and see *Proleg.* p. 53 f., where Moulton shows that this formation of the 2nd sing. pres. mid., like the similar NT formations **καυχᾶσαι, ὀδυνᾶσαι,** has been "formed afresh in the **Κοινή** with the help of the **-σαι** that answers to 3rd sing. **-ται** in the perfect." MGr **χαρίζω,** "present," "give."

χάριν,

"for the sake of," "by reason of." In classical Greek **χάριν** generally follows its case, and so always in the NT, except in 1 Jn 3¹². In the LXX, on the other hand, it generally precedes, and similarly in the papyri, e.g. P Oxy IV. 743²⁹ (B.C. 2) **χάριν τῶν ἐκφορίων,** "for the rents," P Tebt II. 410⁴ (A.D. 16) **χάριν οὗ παρορίζεται ὑπὸ γίτονος,** "on account of the encroachments being made on him by a neighbour" (Edd.), P Oxy XII. 1583⁶ (ii/A.D.) **χάριν τοῦ [φαι]νόλου,** and *ib.* VI. 934¹³ (iii/A.D.) **χάριν τῶν ποτισμῶν.** In *ib.* XIV. 1683¹⁸ (late iv/A.D.) **χάριν** follows—**σημί** (= **εἰ**)**ου δὲ χάριν,** "and in proof": and in *ib.* VII. 1068 (iii/A.D.) it is found both before and after its case—16 **χάριν ἀναγκέας χρίας,** and 21 **Σιμίου χάριν,** "for Simias's sake." See also the illiterate BGU III. 948⁴ (iv/v A.D.) **εὔχομε τὸν παντοκράτορον θεὸν τὰ πε[ρὶ τ]ῆς ὑγίας σου καὶ ὁλοκληρίας σου χαίριν** (*l.* **χάριν**), and cf. P Tebt II. 393¹⁶ (A.D. 150) **περισπασμῶν χάρειν,** "on account of his anxieties."

Χάριν in the weakened sense of "about" is seen in P Fay 126⁵ (ii/iii A.D.) **⟨ἔ⟩πεμψεν ἐπὶ τὴν πενθερά⟨ν⟩ σου χάριν τοῦ κτήματος ἐπὶ μέλ<λ>ι ὁρίζεσθαι,** "he had sent a message to your mother-in-law about the farm, since the boundaries are to be fixed" (Edd.).

χάρις.

The utmost we can attempt with this important word is to illustrate some of its meanings from our sources with the view of showing how readily it lent itself to the deeper Christian implications involved in its NT use.

1. "grace," "graciousness": *OGIS* 383⁹ (Commagene rescript—mid. i/B.C.) **ἔργα χάριτος ἰδίας:** cf Lk 4²².

2. "favour": P Leid D$^{i.11}$ (B.C. 162–161) (= I. p. 25, *UPZ* i. p. 231) **περὶ μὲν οὖν τούτων δοῖ σοι ὁ Σάραπις καὶ ἡ Ἶσις ἐπαφροδισί[α]ν χάριν μορφὴν πρὸς τὸν βασιλέα καὶ τὴν βασίλισσαν,** similarly *ib.* K¹⁰ (*c.* B.C. 99) (= I. p. 52), P Lips I. 104¹⁴ (ii/i B.C.) **χάριν σοι ἔχω ἐφ' αἷς γράφεις ἐπι[σ]τολαῖς,** and *ib.*²⁴, BGU I. 19$^{i.21}$ (A.D. 135) **ἠξίου προσφυγεῖν τῇ χάριτι τοῦ θεοῦ ἐπιφανεστάτου Αὐτοκράτορος,** *ib.* IV. 1085⁵ (time of Marcus) **κατὰ τὴν χάριν τοῦ θεοῦ Αἰλ[ί]ου Ἀντων[ε]ίνου δύνονται ἔχειν τὸν τάφον,** P Grenf II. 68⁴ (A.D. 247) **ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφαιρέτῳ καὶ ἀμετανοήτῳ,** P Oxy XIV. 1664¹² (iii/A.D.) **τὰς γὰρ ἐντολάς σου ἥδιστα ἔχων ὡς χάριτας λήμψομαι,** "for I shall be most pleased to accept your commands as favours" (Edd.), and P Fay 136⁸ (iv/A.D.) (= Ghedini p. 242) in which the writer summons those whom he is addressing to return to their homes **πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ· καὶ οὐκ ἔστιν οὐκέτι ἐν ὑμῖν χάρις,** "before some one compels them, and there is no longer favour extended to them": cf. Lk 1³⁰, 2⁵², Ac 2⁴⁷, *al.*

3. "thanks," "gratitude": P Oxy VII. 1021¹⁸ (A.D. 54) **διὸ πάντες ὀφείλομεν . . . θεοῖς πᾶσι ἑὐξ̔έναι χάριτας,** "therefore ought we all to give thanks to all the gods," notification of the accession of Nero, BGU II. 596¹³ (A.D. 84) **τοῦτ[ο] οὖν ποιήσας ἔσῃ μοι μεγάλην χάριταν** (= **-ιτα**), P Oxy VI. 963 (ii/iii A.D.) **χάριν δέ σοι οἶδα,**

μῆτερ, ἐπὶ τῇ σπουδῇ τοῦ καθεδραρίου ("stool"), ἐκομισάμην γὰρ αὐτό, and the constantly recurring χάρις τοῖς θεοῖς, as in P Petr I. 29[2] (iii/B.C.) (= Witkowski[2], p. 30) χάρις τοῖς θε⟨ο⟩ῖς πολλή, εἰ ὑγιαίνεις, P Hib I. 79[6] (*c.* B.C. 260) εἰ ἔρρωσαι . . . εἴ⟨η⟩ ἂν ὡς ἐγὼ θέλω καὶ τοῖς θεοῖς πολλὴ χά[ρι]ς, "if you are well, it would be as I wish, and much gratitude would be due to the gods" (Edd.), BGU III. 843[6] (i/ii A.D.) χάρις τοῖς θεοῖς ἱκάμ[ην εἰς] Ἀλεξανδρίαν, P Fay 124[16] (ii/A.D.) τοῖ[ς] θ[εο]ῖ[ς] ἐστ[ι]ν χάρις ὅτι οὐδεμία ἐστὶν πρόλημψις ἡμεῖν γεγενημένη, "thank heaven, there is no preconceived principle on our part" (Edd.), PSI I. 94[6] (ii/A.D.) θεοῖς δὲ χάρις ὅτι ἤρεσε καὶ τῷ παιδὶ ἡ ποδίς, καὶ προσεδρεύει ἰς τὰ μαθήματα, P Giss I. 17[6] (time of Hadrian) (= *Chrest.* I. p. *566*) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσουσι ἀπρόσκοπον, and the Christian P Oxy VI. 939[6] (iv/A.D.), where a servant writes to his master regarding the illness of his mistress, εἴη διὰ παντὸς ἡμᾶς χάριτας ὁμο[λογοῦντα]ς διατελεῖν ὅτι ἡμῖν ἵλεως ἐγένετο . . διασώσας ἡμῖν [τὴν ἡμῶν] κύριαν, "may it be granted us to continue for ever to acknowledge our thanks to Him because He was gracious to us by preserving for us our mistress" (Edd.) : cf. Lk 17[9], Rom 6[17], 1 Tim 1[12], 2 Tim 1[3], Heb 12[28], *al.* See also Epict. iv. iv. 7 τότε καὶ ἐγὼ ἡμάρτανον νῦν δ' οὐκέτι, χάρις τῷ Θεῷ, "then I too was faulty, but, thanks to God, not now" (cited by Sharp, p. 10), and for the χάρις ascribed to the Emperors, cf. *Syll* 365 (=[3] 798)[7ff.] (A.D. 37) τῆς ἀθανάτου χάριτος . . . θεῶν δὲ χάριτες τούτῳ διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος καὶ τὸ ἄφθαρτον θνητῆς φύσεως—said of Caligula! Other exx. are cited by Wendland in *ZNTW* v. (1904), p. 345 n[2].

4. We may note one or two prepositional phrases—P Par 63 (B.C. 164) (= P Petr III. p. 22) διὰ χάριν, "through favouritism" (Mahaffy), BGU IV. 1135[16] (B.C. 10) κα]τὰ χάριν, P Oxy XIV. 1672[6] (A.D. 37–41) μετὰ χάριτος, with reference to a profitable sale of wine, almost = μετὰ χαρᾶς, "with joy" (see Olsson, p. 78), *ib.* IX. 1188[5] (A.D. 13) στοχα(σάμενος) τοῦ μηδ(ὲν) ἀγνοηθῆναι μηδὲ πρὸς χά(ριν) οἰκονομηθ(ῆναι), "making it your aim that nothing be concealed or done by favour" (Ed.).

5. The favourite Pauline greeting χάρις καὶ εἰρήνη may have been suggested by the union of the ordinary Greek and Hebrew forms of salutation, but both are deepened and spiritualized, χαίρειν (cf. Ac 15[23], 23[26], Jas 1[1]) giving place to χάρις, and εἰρήνη (cf. Ezra 4[17], Dan 4[1]) pointing to the harmony restored between God and man (cf. Jn 14[27]). See further Hort *1 Pet.* p. 25 f., and the discussion on the Apostolic Greeting by F. Zimmer in Luthardt's *Zeitschrift* 1886, p. 443 ff.

Reference should be made to the Note "On the meanings of χάρις and χαριτοῦν" in Robinson *Eph.* p. 221 ff., and to the exhaustive monograph "*Charis. Ein Beitrag zur Geschichte des ältesten Christentums*" by G. P. von Wetter (Leipzig, 1913).

χάρισμα,

which in Pauline usage "includes all spiritual graces and endowments" (Lightfoot *Notes*, p. 148 f.), is used of "gifts" generally in BGU IV. 1044[5] (iv/A.D.) οἴδατε τὰ χαρίσματα ὧν ποιηκὼς ἡμῖν (*l.* ἃ πεποίηκα ὑμῖν).

The other exx. which Preisigke (*Wört.*) cites for the word are late, e.g. the Will of Abraham of Hermonthis, P Lond 77[24] (end vi/A.D.) (= *Chrest.* II. p. *371*), in which he describes his property as acquired ἀπὸ ἀγορασίας καὶ χαρίσματος.

χαριτόω.

The only ex. of this word we can produce from our sources is the iv/A.D. charm BGU IV. 1026[xxiii. 24], where, after various invocations such as δ[ός] μοι χάριν, ποίη[σόν] με καλόν, the whole is concluded with χαριτώσο[μαι, "I will bestow favour upon thee" For the NT usage (Lk 1[28], Eph 1[6]), see Lightfoot *Notes* p. 315, and Robinson *Eph.* p. 226 ff. Some various renderings of Eph 1[6] are brought together in *Exp T* xxix. p. 561. Cf. MGr χαριτωμένος, "charming."

χάρτης,

"paper," made from the pith of the papyrus-plant by a process described by Pliny *N.H.* xiii. 11–13 (cf. V. Gardthausen *Griechische Palaeographie*[2] (Leipzig, 1911), p. 45 ff., E. Maunde Thompson *An Introduction to Greek and Latin Palaeography* (Oxford, 1912), p. 21 ff., and the other literature cited in *Selections*, p. xxi. ff.).

The word χάρτης occurs only once in the NT (2 Jn[12]), but is naturally common in our sources, e.g. P Lille I. 3[45] (after B.C. 241–0), where payment is made ὅπως [ἔ]χωμεν χορηγεῖν εἴς τε τὴ[ν] γραμματεί[αν] καὶ χάρτας, P Cairo Zen III. 59317[4] (B.C. 250) ἀνηλώσω δὲ εἰς ταῦτα χάρτας δ, "I shall require 4 papyrus rolls for these things" (*sc.* the keeping of certain accounts), P Oxy II. 390 (i/A.D.) payment of 1 drachma 3 obols χάρτου, P Tebt II. 347[19] (ii/A.D.) ἀποθήκη τιμὴν χαρτῶν (δραχμαὶ) δ : the editors compare *ib.* 542, "where 9 dr. for τιμῆ(ς) χάρτου are deducted from the receipts on account of a tax," *ib.* 420[7] (iii/A.D.) ἠγόρασα β̄ χάρτας, "I bought two sheets of papyrus," P Flor III. 367[7] (iii/A.D.) πολλάκις μου . . . χάρτας ἐπιστολικο[ὺς ἀπο]στείλαντος, ἵν' εὐπορῇς (cf. Ac 11[29]) τοῦ γρά[φειν] μοι, P Oxy VI. 895[12] (A.D. 305) τιμῆς χάρτου καὶ γράπ[τρων . . ., "for the price of papyrus and writing-materials," and so[14]. For χάρτης ἱερατικός, "sacred paper," cf. P Lond 46[304] (iv/A.D.) (= I. p. 74).

It may be of interest to add some related words—χάρτη, as in BGU III. 822 *verso* (iii/A.D.) πέμψον μοι ἄγραφον χάρτην, ἵνα εὕρο[με]ν ἐπιστολ[ὴν] γράψαι : χαρτίον, as in P Cairo Zen III. 59470[7] (mid. iii/B.C.) περὶ δὲ τῶν χαρτίων ἔγραψα μέν σοι, P Gen I. 52[3] χαρτίον (so read by Wilcken *Archiv* iii. p. 399) καθαρὸν μὴ εὑρὼν πρὸς τὴν ὥραν εἰς τοῦ[τ]ον ἔγραψα, "not having found a clean sheet of paper, for the moment I have written on this" : χαρτάριον, as in P Tebt II. 413[5] (ii/iii A.D.) τὸ χαρτάριν (*l.* χαρτάριον) ἔλαβεν Σερηνίων ἐσ{σ}φραγισμένον, "Serenion took the papyrus sealed" : χαρτοπώλης, as read in P Tebt I. 112[62] (B.C. 112) (as amended *Berichtigungen*, p. 425) : and ἐπιχάρτη, "an extra sheet," as in P Oxy I. 34 *verso*[15] (A.D. 127).

For the light thrown by contemporary papyrus documents on the outward form and method of the NT Epistles, reference may be permitted to the Excursus on "St. Paul as a Letter-writer" in Milligan *Thess.* p. 121 ff., and *Here and There*, p. 27 ff.

χεῖλος,

(1) "a lip," as in Mt 15[8] *al.*, cf. the personal descriptions, P Petr III. 10[22] (B.C. 234) **οὐλὴ παρὰ χείλῃ**, P Grenf II. 23*a*[ii. 6] (B.C. 107) **οὐλὴ χείλει τῶι κάτω**, Preisigke 5314[7] (Byz.) **διὰ τῶν χιλέων μου**, (2) "edge," "brink," of things, as in Heb 11[12], cf. BGU III. 781[ii. 11] (i/A.D.) **ἄλλα λουτηρίδια ὠτάρια ἔχον[τ]α ἐπὶ τοῦ χείλους**, and Aristeas 79.

Χείλωμα, which LS[8] cite from the LXX (? **Aq.** Ex 37(38)[2]) in the sense of "a lip," "rim," occurs in P Oxy X. 1294[5, 12] (ii/iii A.D.), where GH understand "a receptacle" of some kind, perhaps connected with **χηλός**.

χειμάζω,

"raise a storm," occurs in an agreement regarding a canal *Syll* 542 (=[3] 973)[5] (B.C. 338–322) **χρήσιμος ὁ λουτρὼν ὅταν χειμάζει ὁ θεός**. For the pass., as in Ac 27[18], see *Inscr. ins. mar. Aeg.* II., 119, where certain persons being storm-tossed at sea make an offering to the most high god—**χειμασθέντες ἐν πελάγει θεῷ ὑψίστῳ χρηστήριον.**

The verb is used metaphorically in a letter from a tax-farmer P Tebt I. 58[31] (B.C. 111) **βεβουλεύμεθα ἐκσπάσαι τὸ ἐπιδεδομένον ὑπόμνη(μα) μή ποτε ἐπὶ τοῦ διαλόγου χειμασθῶμεν**, "we have determined to extract the memorandum in order that we may not come to grief at the audit" (Edd.), BGU III. 844[4] (A.D. 83) **γ]εινώσκειν σε θέλω, ὅτει [ε]ὑθέω[ς] ἀναβ[ὰς] ἐχειμάσ[θ]ην πολλὰ . . .**: cf. Preisigke 7268 (time of Trajan) **ἐπεὶ χειμάζομαι προτάσεσί τισι τεθειμέναις μοι γεομετρικαῖς**, and P Oxy XVI. 1873[5] (late v/A.D.).

χείμαρρος,

"winter-torrent" (Jn 18[1]): Suid. **ὁ ἐν τῷ χειμῶνι ῥέων.** Cf. Aristeas 117 **ἄλλοι δὲ χείμαρροι λεγόμενοι κατίασι**, "other winter-torrents, as they are called, flow down (into the plain)." For the form as compared with the longer **χειμάρρους**, see Thackeray *Gr.* i. p. 144.

χειμών,

(1) "winter" (Jn 10[22]): P Lille I. 1 *recto*[14] (B.C. 259–8) **ἐὰν μὲν κατὰ χειμῶνα συντελῆται τὰ ἔργα, τίθεμεν ἔσεσθαι εἰς ὃ τοῦ στατῆρος**, "if the works are completed during the winter we reckon them at the rate of 70 (naubia) to the stater," P Tebt II. 278[46] (early i/A.D.) **χιμὼν γάρ ἐστι, ψῦχος πολύ**, "it is winter, there is great cold," P Flor II. 127[7] (A.D. 256) the heating of a bath-chamber **ἵνα θερμῶς λουσώμεθα χειμῶνος ὄντος**, and from the inscrr. *Priene* 112[98] (after B.C. 84) heating of the gymnasium **διὰ τοῦ χειμῶνος ὅλου δ[ι]' ἡμέρ(α)ς.** See also *s.v.* **θέρος.**

(2) "storm," "tempest" (Mt 16[3], Ac 27[20]): *Preisigke* 998 (A.D. 16–17) **Λούκιος Μάγας Στράτωνος ἀπὸ Σουήνης ὑπάγων ἰς Πιρ . . . ἀπὸ χιμῶνος ἐλασθεὶς ὧδε**, and similarly 997 (iv/A.D.).

For the adj. **χειμερινός**, cf. P Iand I. 28[5] (A.D. 104) **ἀρουρῶν χειμεριν]ῶν καὶ θερινῶν**, P Lond 842[12] (A.D. 140) (= III. p. 141) **ὁμολογοῦμεν πεπρακέναι . . . νομὰς προβάτων . . . ἐφ' ἑνιαυτὸν [ἕ]γα θερινὰς καὶ χιμερινὰς ἀπὸ μηνός . . .**, and P Tebt II. 342[23] (late ii/A.D.) **κούφων . . . πλάσεως χειμερινῆς**, "pots being of winter manufacture" (Edd.).

χείρ,

"a hand." The grammatical forms of this common noun are fully illustrated by Mayser *Gr.* p. 282 f. For its varied uses we may cite—P Par 63[208] (B.C. 164) (= P Petr III. p. 36) **φροντίζεσθ' ὅπως μηθεὶς ἐπ[ι]βάλλῃι τὰ[ς] χεῖρας τοῖς τοιούτοις κατὰ μηδεμίαν π[αρ]εύρε[σιν**, "take care that no one lay violent hands on such persons on any pretext whatever" (Mahaffy): *Perg* 268 C[11] (B.C. 98) **τὸν παρακα]λέσοντα δοῦναι τ[ὰ]ς χεῖρας ἡμῖν εἰ[ς σύλλυσιν**, "to give the hands towards an agreement to be brought about by us," a usage for which Deissmann (*BS* p. 251) can find no other ex., but compares Gal 2[9] **δεξιὰς ἔδωκαν . . . κοινωνίας**, and similar phrases in 1 and 2 Macc.: P Tebt II. 391[26] (A.D. 90) **ἡ χὶρ ἤδη κυρία ἔστω ὡς ἐν δημοσίωι κατακεχωρισμένη**, "this bond shall be valid, as if it had been publicly registered" (Edd.), similarly *ib.* 379[18] (A.D. 128): BGU II. 423[16] (ii/A.D.) (= *Selections*, p. 91) **ἵνα σου προσκυνήσω τὴν χῆραν** (see *Proleg.* p. 49), a son to his father: P Oxy I. 119[6] (ii/iii A.D.) (= *Selections*, p. 103) **οὐ μὴ λάβω χεῖραν παρὰ [σ]οῦ**, "I won't take your hand," another boy to his father: and *ib.* IX. 1208[6] (A.D. 291) **Αὐ[ρή]λιος . . . μ[ετ]ὰ συνβεβαιωτοῦ τοῦ πατρὸς τοῦ καὶ ἔχοντος αὐτὸν ὑπὸ τῇ χειρὶ κατὰ τοὺς Ῥωμαίων ν{ν}όμους**, "Aurelius with his father, who has him under power according to Roman law, as co-guarantor" (Ed.).

For **χείρ** in prepositional phrases cf. **ἀνὰ χεῖρα** in P Ryl II. 88[21] (A.D. 156) **οὐδὲν δέ μοι ὀ[φείλεται ὑπὲρ τ]ῶν ἀνὰ χεῖρα χρόνων**, "nothing is owing to me for the current period" (Edd.), *ib.* 99[7] (iii/A.D.) **τῇ ἀνὰ χεῖρα (πενταετίᾳ)**, "during the current period of 5 years" (Edd.): **ἀπὸ χερός** in P Cairo Zen II. 59155[3] (B.C. 256) **πότισον τὴν γῆν ἀπὸ χερός**, "water the ground by hand" ("i.e. by means of buckets or *nattals*," Ed.): **διὰ χερός** (Mk 6[2], *al.*) in P Magd 25[2] (B.C. 221) **ὀφείλων γάρ μ[ο]ι διὰ χερὸς κριθῶν (ἀρτάβας) ιε**, "il m'a emprunté de la main à la main et me doit quinze artabes d'orge" (Ed.), P Oxy II. 268[7] (A.D. 58) **ἀπεσχηκυῖαι [παρὰ τοῦ Ἀντ]ιφάνους διὰ χειρὸς [ἐ]ξ οἴκου δ καὶ ἐπε[ίσθη]σαν κεφάλαιον**, "have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept" (Edd.), P Fay 92[18] (A.D. 126) **δραχμὰς πεντήκοντα ἐξ παραχρῆμα διὰ χιρὸς ἐξ οἴκ[ου: ἐν χερσί** (Gal 3[19]) in BGU IV. 1095[12] (A.D. 57) **τὰ δὲ νῆα** (*l.* νέα) **ἐν χερσὶ γέγοναι**, *ib.* III. 844[9] (A.D. 83) **δ ἐὰν [ἔχηι]ς ἐν χερσίν: μετὰ χεῖρας** in P Oxy XVI. 1876[2] (*c.* A.D. 480) **λίβελλον . . . ἔχων μετὰ χεῖρας ἀναγνώσομ[αι**, "the *libellus* I hold in my hands and will read" (Edd.). For **χείρ** in "Hebraic" locutions, see *Proleg.* p. 99 f.

For healing by touch of hand, as in Mk 1[41], see Herodas IV. 18 (ed. Headlam), where an offering is made for a cure in the temple of Asclepius with the words—

ἤιτρα
νούσων ἐποιεύμεσθα τὰς ἀπέψησας
ἐπ' ἠπίας σὺ χεῖρας, ὦ ἄναξ, τείνας,

"we have made payment for the cure, for thou, Lord, hast wiped away our sickness by laying on us thy gentle hands." And for lifting up hands in prayer, as in 1 Tim 2[8], see the uplifted hands on the stones containing the Jewish prayers for vengeance found at Rheneia, discussed and illustrated by Deissmann in *LAE*[2], p. 413 ff. Cf. also Dibelius *HZNT ad* 1 Tim *l.c.*

The verb **χειρίζω** is seen in P Ryl II. 151[16] (A.D. 40) **ἀπηνέγκατο ἀφ' ὧν χιρίζω τοῦ γυμνα[σ]ιάρχ(ου) ἀργυ(ρίου) ρ̄**, "he carried off 100 drachmae from the money of the gymnasiarch which I administer" (Edd.), *ib.* 225[48] (ii/iii A.D.) **μετόχοις χε[ιριζομένοις πρακτο]ρείαν**, "associate tax-collectors" (Edd.): and **χειρισμός** in P Par 26[19] (B.C. 163–2) (= Wilcken *UPZ* i. p. 247, *Selections* p. 15) **τῶν δὲ πρὸς τοῖς χειρισμοῖς ἐν τῷ Σαραπιείῳ καὶ Ἀσκληπιείῳ τεταγμένων**, "those who had been appointed to the administration in the Serapeum and Asclepeum," BGU IV. 1141[40] (B.C. 13) **μή τι παραναπείσῃ αὐτὸν εἰς τὸ δηλῶσαί τι ἐν τῶι χειρισμῶ**, where Olsson (p. 52) prefers the rendering "matter" or "account": and **χειριστής** in PSI V. 537[10] (iii/B.C.) **χειριστὴν ἐπαποστεῖλον**, P Oxy XII. 1578[19] (iii/A.D.) **περὶ ὧν ἐπέστειλα Ἀσκληπιάδῃ χειριστῇ.**

χειραγωγέω,

"lead by the hand," "guide" (Ac 9[8], 22[11], cf. Judg 16[16] A, Tobit 11[16] ℵ): P Par 63[55] (B.C. 164) (= P Petr III. p. 22) **ὥ[σ]τε καὶ τὸν πάντων ἐπειρότατον ὑπ' αὐτῶν [τ]ῶν πραγμάτ[ων] χειραγωγούμενον**, "so that even the most inexperienced person in the world being guided by the facts themselves" (Mahaffy). Cf. Musonius p. 79[7] **χειραγωγούντων τοὺς γονεῖς**, and Ev. Petr. 9 **τοῦ δὲ χειραγωγουμένου ὑπ' αὐτῶν ὑπερβαίνουσαν τοὺς οὐρανούς**, "and (the head) of him that was led by them overpassed the heavens."

χειραγωγός,

"one who leads by the hand" (Ac 13[11]). For the subst. Preisigke (*Wörterb. s.v.*) cites P Lond IV. 1349[7] (A.D. 710) **μετὰ ἐπιηκείας καὶ χειραγωγείας**, and for **χειραγώγιμος** P Lond 220ii.[21] (B.C. 133) (= II. p. 6).

χειρόγραφον,

properly "written with the hand," "a signature," is very common in the sense of "a written agreement," or more technically "a certificate of debt," "a bond." Exx. of the word are P Oxy IV. 745[2] (*c.* A.D. 1) **ὑπὲρ ὧν καὶ ἔθου χειρόγραφον**, "for which you drew me up a bond," in connexion with a purchase of wine, *ib.* II. 269ii.[7] (A.D. 57) **ἐὰν δύνῃ ἐρωτηθεὶς ὄχλησον Διόσκορον καὶ ἔκπραξον αὐτὸν τὸ χειρόγραφον**, "if you can, please worry Dioscorus and exact from him his bond" (Edd.), BGU I. 300[12] (A.D. 148) **τ[ὸ] χειρόγραφον τοῦτο δισσὸν γραφὲν ὑπ' ἐμοῦ κύρι[ο]ν ἔστω**, "let this bond written by me in duplicate be valid," P Oxy VIII. 1132[16] (*c.* A.D. 162) **τὸ δὲ κεφάλαιον δανεισθέν σοι ὑπ' ἐμοῦ κατὰ χειρόγραφ[ον**, "the capital sum lent to you by me in accordance with a note of hand," and *ib.* IV. 719[30] (A.D. 193) **βου[λόμενος οὖν] ἐν δημοσίῳ γενέσθαι τὸ αὐθεντικὸν χειρόγραφον**, "being therefore desirous that the authentic bond should be publicly registered" (Edd.).

For Col 2[14], the only occurrence of the word in the NT, we may cite BGU III. 717[24] (A.D. 149) **χειρόγρα[φον] . . . χωρὶς ἀλίφατος καὶ ἐπιγραφῆς**, "a decree neither washed out nor written over" (cf. Milligan *Documents*, p. 16, *Here and There*, p. 5).

Exx. of original **χειρόγραφα** are BGU I. 179 (time of Anton. Pius) and 272 (A.D. 138–9), both crossed out and cancelled: cf. P Flor I. 61[65] (A.D. 85) (= *Chrest.* II. p. 89), where in connexion with a trial the governor of Egypt **ἐκ[έ]λευσε τὸ χειρ[ό]γραφον χιασθῆναι**, "gave orders that the bond be crossed out": see further Deissmann *BS*, p. 247, and *LAE*[2], p. 334.

It may be well to add a few instances of the corr. subst. and verb. Thus for **χειρογραφία**, cf. P Oxy III. 477[17] (A.D. 132–3) **μ[ο]ν χειρογραφίᾳ[ν μεθ' ὅρκ]ου ἀληθῆ εἶναι τὰ προκείμε[να**, "my declaration on oath that the foregoing statements are true," and P Giss I. 45[6] (time of Hadrian) **τὰς χειρογραφίας [προέ]σθαι** with the editor's elaborate note in the introd. p. 60 f. And for **χειρογραφέω**, cf. P Petr III. 104[9] (B.C. 244–3) (= *Chrest.* I. p. 394) **κε[χει]ρογραφήκασι τὸν εἰθισμένον ὅρκον τοσούτου μεμισθῶσθαι**, "they have written under their hands the usual oath that it was let for this amount" (Edd.), and P Oxy I. 37[ii. 4] (A.D. 49) (= *Selections*, p. 51) **ἐὰν χιρογραφήσηι . . ἐκεῖνο τὸ ἐνχειρισθὲν αὐτῆι σωμάτιον . . . τετελευτηκέναι**, "if she will make a written declaration that the foundling handed over to her is dead," report of a lawsuit. See also Mayser *Gr.* p 461.

χειροποίητος,

"made by hands," in the LXX applied only to idols, but in the NT used of material temples (Ac 7[48], 17[24]): cf. *Orac. Sib.* xiv. 62 **ναῶν ἱδρύματα χειροποιήτων.** In the travel-letter, P Lond 854[4] (i/ii A.D.) (= III. p. 205, *Selections*, p. 70), the writer remarks that many go by ship **ἵνα τὰς χε[ι]ρ̣ρ̣π̣[οι]ή[τους τέ]χνας ἱστορήσωσι**, "in order that they may visit works of art made by hands," on the banks of the Nile.

χειροτονέω,

lit. "stretch out the hand," then "elect by show of hands," and then "elect," "appoint" generally (cf. Ac 14[23], 2 Cor 8[19]): see P Fay 26[11] (A.D. 150) **ὑπό [τ]ε ἐμοῦ . . . . καὶ τοῦ κεχειροτονη[μέν]ο̣[υ π]ρ̣ὸ̣ς̣ τοῦτο**, P Ryl II. 77[37] (A.D. 192) **〈οὐχ〉 ἧττον ἑαυτὸν ἐχειροτόνησεν εἰς τὴν κατεπείγουσαν ἀρχὴν κοσμητείαν**, "he none the less nominated himself for the office immediately required, that of cosmetes" (Edd.), *Chrest.* II. 88iii.[10] (ii/A.D.) **χειροτονηθήσονται δὲ ἐντὸς κ̄ ἡμερῶν ὑπὸ τοῦ στρατηγοῦ 〈τοῦ〉 νομοῦ**, P Flor I. 6[14] (A.D. 210) **ἐπισκέπτης γ[ὰ]ρ ἐχειροτονήθην** and P Oxy X. 1252 *verso*[18] (A.D. 288–95) **ὑ[πογύω]ς̣ χειροτονη[θεὶς] . . . εἰς τὴν παρὰ Ὀξυρυγχ[είταις] πρυτανείαν**, "having been recently appointed to the prytany at Oxyrhynchus."

For **χειροτονέω** in its later ecclesiastical sense of "ordain," cf. the vi/A.D. P Giss I. 55[5] where a bishop writes to a brother-bishop **ἠξιώθην . . . γράψαι πρ[ὸ]ς τὴν σὴν ἁγιότητ[α π]ερὶ Σανσνεῦτ[ό]ς τινος πρὸ πολλοῦ χειροτονηθέν[τος π]αρὰ τοῦ τῆς μ[α]καρίας μνήμης Φοιβαδίου τοῦ ἐπισκ[όπου**, and see the Coptic ostracon regarding the ordination of deacons in Crum *Coptic Ostraca*, No. 29 (reproduced by Deissmann *LAE*[2], p. 221 ff.).

The corr. subst. appears in such passages as P Oxy IX. 1191[5] (A.D. 280) **περὶ τῆς τῶν ἐπιμελητῶν χειροτονίας**, "concerning the election of administrators," *ib.* 1204[24] (A.D. 299) **τὸ βιβλίον τῆς χειροτονείας παρασχεθήτω**, "let

the document containing the appointment be produced" (Ed.), and *Syll* 192 (= ^{3}485)^{17} (B.C. 236–5) **ἄξιον ἑαυτὸν παρέξειν τῆς τε το[ῦ δή]μου χειροτονίας.**

χείρων,

"worse," is fairly common in the NT: cf. BGU IV. 1118^{31} (B.C. 22) **οὐδενὶ χείρον[α,** *ib.* 1208$^{i.28}$ (B.C. 27) **τὸ δὲ [πά]ντων χείρῳ** (*l.* **χεῖρον**), where, however, the word is uncertain, P Oxy II. 237$^{vii.43}$ (A.D. 186) **χεῖρόν ἐστι ἀνδρὸς ἀφαι[ρεῖσθαι,** "it is worse to take away (a wife) from her husband (than a dowry from a daughter?)" (Edd.), and *Syll* 588^{122} (*c.* B.C. 180) **τοῦ χείρονος χρυσίου πρῶτον χύμα.** For the superl^{ve} see *ib.* 316 (= ^{3}684)^{12} (B.C. 139?) **τῆς χειρίστης κα[τασ]τάσεως [κα]ὶ ταραχῆς,** and P Amh II. 40^{9} (ii/B.C.).

χερουβείν,

"cherubin" (Heb 9^{5}), transliterated from the Aramaic (**-είμ,** Hebrew): cf. Wünsch *AF* p. 12^{25} **τοῦ καθημένου ἐπὶ τῶν χερουβί,** P Lond 121^{264} (iii/A.D.) (= I. p. 93) **ἐπὶ χερουβὶν καθήμενον,** and similarly ^{634}. See also *Revue Biblique* xxxv. (1926), pp. 328 ff., 421 ff., and the other reff. in Preuschen-Bauer *Wörterb. s.v.*

χήρα,

"a widow": cf. *Syll* 468 (= ^{3}531)^{17} (iii/B.C.) **χήρα ἐλευ[θέρα καὶ ἐξ] ἐλευθέ[ρων,** BGU II. 522^{7} (ii/A.D.) **αὐτὴ δέομαι, γυ[νὴ] χήρα καὶ ἀθοήτητος** (*l.* **ἀβοήθητος**) **ἐπι-τ[υχϵ]ὶν τῆς αὐτῆς φιλανθρωπίας,** P Oxy VIII. 1120^{12} (a petition—early iii/A.D.) **κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής,** "I accordingly testify to his violence, being a feeble widow woman," P Ryl II. 114^{5} (*c.* A.D. 280) **τὸ μετριοφιλές σου αἰσθομένη, [δέσποτά μου ἡ]γεμών, καὶ περὶ πάντας κηδεμονίαν, [μάλιστα περὶ γυ]ναῖκας καὶ χήρας τὴν προσέλευσιν ποι[οῦμαί σοι . . .,** "perceiving your love of equity, my lord praefect, and your care for all, especially women and widows, I approach you . . ." (Edd.), and BGU II. 412^{6} (iv/A.D.). For the *ordo viduarum*, see Lock *ICC ad* 1 Tim 5$^{3\,ff.}$, and for "they which devour widows' houses" (Mk 12^{40}), see Abrahams *Studies in Pharisaism* i. p. 79 ff.

χθές.

For this form, which is read in TR Jn 4^{52}, Ac 7^{28}, Heb 13^{8}, see *s.v.* **ἐχθές,** and to the ex. of **χθές** from the **Κοινή** given there, add PSI III. 184^{5} (A.D. 292) **χθὲς περὶ ἕκτην ὥραν,** P Oxy VI. 901^{5} (A.D. 336) **ἑσπερινες ὥρες** (*l.* **ἑσπερίναις ὥραις**) **τῇ χθὲς ἡμέρᾳ,** "in the evening time of yesterday" (Edd.), and Preisigke 6003^{4} (A.D. 316). Other exx. in Preisigke *Wörterb. s.v.*

χιλίαρχος,

lit. "the ruler of a thousand men," the Roman *tribunus militum*. This form (in Herodotus and elsewhere **-χης**) prevails in the NT (Jn 18^{12}, *al.*), and is found in the inscrr., e.g. *Magn* 157 (*b*)^{15} (i/A.D.) **χιλίαρχος λεγιῶνος,** *Preisigke* 173^{2} (*c.* A.D. 200), and *OGIS* 119^{5} (where see Dittenberger's note). See also P Oxy III. 653 (A.D. 162–3) and the corr. verb in *ib.* 477^{2} (A.D. 132–3).

χιλιάς.

We may note P Oxy IV. 742^{13} (B.C. 2) (as amended *Berichtigungen* p. 328) **ὃ]ρα ἐμὲ ἠγορακέναι παρ[ὰ Πόθο]υ τὴν χιλίαν δέσμην (δραχμῶν) δ[εκάπ]ε̣γ̣τε,** "see I have bought from Pothus the thousand bundles for fifteen drachmae." But Witkowski (*Epp.*^{2} p. 128) understands **τὴν χιλίαν δέσμην = ἑκάστην τὴν χιλιάδα δεσμῶν,** as meaning "at fifteen drachmae for a bundle of a thousand."

χιτών,

"a tunic," "an undergarment," as distinguished from **ἱμάτιον** (*q.v.*): cf. Preisigke 6717^{9} (B.C. 258 or 257) **χιτῶνα καὶ ἱμάτιον,** PSI I. 64^{10} (i/B.C.?) **ἱμάτιον ταλάντων πέντε χιτῶνα [δὲ or τε? δραχμῶν] τετρακισχιλίων ἑξακο-σίων,** and Musonius p. 107^{7}.

The form **χιτών,** which occurs throughout in the NT, may be seen further in Preisigke 6783^{4} (B.C. 257) **χιτὼν βύ[σσινος,** and P Oxy I. 114^{6} (ii/iii A.D.) **χιτὼν καὶ μαφόρτιν λευκόν,** "a tunic and a white veil." For other forms, which are frequent in the **Κοινή,** we may note the Ionic **κιτών,** as in Mk 14^{63} B* (cf. *Proleg.* p. 38), in BGU I. 22^{16} (A.D. 114) (= *Selections*, p. 75) **περιέσχισέ μοι τὸν κιτῶνα καὶ τὸ πάλλιον,** "she stripped off my tunic and mantle," P Oxy I. 113^{8} (ii/A.D.) **ὁ κιτὼν ὑφανθῆναι μέλλει,** "the tunic is to be woven immediately," *ib.* X. 1269^{30} (early ii/A.D.), cited *s.v.* **ὑποτίθημι,** and P Fay 108^{17,21} (*c.* A.D. 171): **κίθων** in P Oxy II. 298^{11} (i/A.D.) **ἰς κιθῶ(να),** P Giss I. 77^{6} (ii/A.D.) **ἔπεμ[ψ]ας μοι τὸν κιθῶναν,** and P Ryl II. 440^{9} (iii/A.D.) **πέμψον μοι τὸν τριβακὸν κιθῶνα**: the dim. **κιτώνιον** in P Tebt II. 421^{5} (iii/A.D.) **τὸ κιτώνιον αὐτῆς τὸ λευκὸν παρὰ σοὶ ἔνιγκο̣ν** (*l.* **ἔνεγκον**), "bring the white tunic of hers that you have": and the dim. **κιθώνιον** in P Oxy X. 1310 (iii/A.D.) **κιθώνιον ἀργέντιον καὶ μαφόρτιον,** and *ib.* XII. 1489^{2,8} (late iii/A.D.).

The word was formerly regarded as of Semitic origin, but is now traced to Asia Minor: see Wilcken *UPZ* i. p. 390, n^{1}.

χιών,

"snow" (Mt 28^{3}, Rev 1^{14}) occurs in the magic papyri P Lond 121^{382} (iii/A.D.) (= I. p. 96) **χιὼν γένου,** *ib.* 46^{19} (iv/A.D.) (= I. p. 65) **σὺ γὰρ εἶ ὁ καταδείξας φῶς καὶ χιόνα,** and *ib.* 122^{30} (iv/A.D.) (= I. p. 117) **τῷ κυρίῳ τῶν χιόνων.**

χλαμύς,

"a cloak" worn over the **χιτών** (Mt 27^{28,31}): P Cairo Zen II. 59263^{2} (B.C. 251) **ἔγραψέν μοι Μαιανδρία ὅτι χλαμύδα αὐτὴν κελεύεις ἐξυφᾶναι,** "Maiandria wrote me that you are ordering her to weave a cloak," P Par 10^{12} (B.C. 145) **περὶ τὸ σῶμα χλαμύδα καὶ περίζωμα,** P Oxy I. 123^{19} (iii/iv A.D.) **ἐκ[ϵ]λεύσθημεν γὰρ μετὰ τῶν χλαμύδων εἰσβῆναι,** "for the orders which we received were to wear cloaks when we entered" (Edd.), with reference to an official function, and *ib.* X. 1288^{4} (private account—iv/A.D.) **χλαμύδος καὶ στιχάρ[ι]ο̣ν** (= **-ου**) **(τάλ.) ι̅ζ̅,** "for a short cloak and tunic 17 tal."

The word occurs in the epitaph of a prematurely deceased youth, *Kaibel* 222[3 f.] (Rom.)—

ἄρτι γὰρ ἐκ χ[λ]αμύδος νεοπενθὴς ᾤχετ' ἐς Ἄδα
ὀκτωκαιδεχέτης,

where the reference is to the cloak which the *ephebi* wore (see Herwerden, *Lex. s.v.*).

χλευάζω.

For this NT ἅπ. εἰρ. (Ac 17[32]) = "mock," "scoff," see the document quoted *s.v.* **Ἰουδαῖος** *sub fine*, PSI V. 481[9] (v/vi A.D.) **χλευάσας ἑαυτόν**, and P Masp I. 67092[10] (Byz.) **νῦν δὲ ἐχλευάσθην παρ' αὐτοῦ**. See also Menander Ἐπιτρέπ. 215.

The corr. subst. occurs in P Oxy VI. 904[2] (v/A.D.), a petition by an old man "who has suffered a breach of contract and mockery"—**ἀσυνθηκεὶ διαπεπονθότα καὶ χλεύην**, and Preisigke 5763[51] (A.D. 647) **δίχα δόλου τινος καὶ χλεύης καὶ βίας.**

χλιαρός,

"lukewarm," occurs in the NT only in Rev 3[16], where WH (*Notes*[2], p. 157) admit a possible alternative spelling **χλιερός** (א*): cf. Moulton *Gr* ii. p. 67.

Χλόη,

"the Verdant," an epithet of Demeter, which may have led to its use as a proper name, especially among members of the freedmen class (like Phoebe, Hermes and Nereus, Rom 16[1, 14, 15]). Hence Lightfoot (*Notes*, p. 152) thinks that Chloe of 1 Cor 1[11] was a freedwoman: cf. the mention of the slave Chloe in Hor. *Od.* iii. 9. 9, "me nunc Thressa Chloe regit." More recently F. R. Montgomery Hitchcock in *JTS* xxv. (1924), p. 163 ff. has taken the view that **οἱ Χλόης** in 1 Cor *l.c.* were a pagan body, probably followers of Demeter. The noun under the form **χλούη** (= **χλόη**), "green corn or grass," occurs *bis* in P Tebt I. 112[46, 94] (B.C. 112).

χλωρός,

"green" (Mk 6[39], *al.*): P Lond 287[15] (A.D. 90) (= II. p. 202) **χόρτου χλορ[οῦ**, P Oxy XVII. 2137[22] (A.D. 226) **τὸ λοιπὸν ἐν χλωροῖς γενόμενον ἥμισυ μέρος**, "the remaining half share that has been put under green crops," P Flor II. 127[21] (A.D. 256) **τὰ γὰρ ἐργατικά μου κτήνη χλωρὸν ἐσθίει**, and [23] **χλωρὸ[ν χ]όρτον ποιῆσον ἐνεχθῆναι**, and P Lond 453[7] (iv/A.D.) (= II. p. 319) **πλῆσον κεράμιον σίναπις χλωροῦ**. Other exx. of the adj. are BGU IV. 1118[20] (B.C. 22), P Lond 171*a*[1] (A.D. 102) (= II. p. 102), P Oxy IX. 1211[8] (ii/A.D.), and *ib.* VI. 910[11] (A.D. 197).

χοϊκός.

For the meaning "made of dust" in 1 Cor 15[47 ff.], see Field *Notes*, p. 179 f. The Lexicons cite *Rhetor. Graeci* i. p. 613[4] (ed. Walz) **γυμνοῖ τούτους τοῦ χοϊκοῦ βάρους.**

χοῖνιξ,

"a choenix," a Greek dry measure, equivalent to 1·92 pints (Rev 6[6]): cf. the note *ad* P Petr II. 25 (*a*) (iii/B.C.). In CPR I. 242[9] (A.D. 40) **σὺν χοινίκεσιν δοισί**, the editor thinks that the reference is to the two nave boxes of an oil-mill.

χοῖρος,

"a pig": P Tebt I. 190 (early i/B.C.) **τιμὴν χοίρου (δραχμαὶ) η̄**, *Chrest.* I. 73[6] (A.D. 247–8) an order that **πάντας τοὺς χοίρους ἐξελασθῆναι ἀπὸ ἱεροῦ κώμης Τάλμεως**, in order that the sacred service may not be disturbed (cf. *OGIS* 210), P Flor II. 166[1 ff.] (iii. A.D.) **τὸν χοῖρον καὶ τὰ δελφάκια** ("sucking pigs") **τὰ β̄ καλὰ παράδος Γρηγωρίῳ τῷ μαγείρῳ μου, ἀλλὰ ἤτω ὁ χοῖρος καλός**, and P Oxy VI. 901[5] (A.D. 336) **ἡμέτεροι χοῖροι δύο τὴν ὁρμὴν ποιούμενοι ἐπὶ ἡμέτερον ἔδαφος** (cf. Mk 5[13]).

For dim. **χοιρίδιον**, see P Ryl II. 229[12] (A.D. 38) **περὶ δὲ τῆς τροφῆς τῶν χοιριδίω(ν)**, and similarly [19], P Fay 111[10] (A.D. 95–6) **πεζῶι [τὰ χ]υρίδια ἐλάσαι**, "to drive the pigs on foot," *ib.* 115[7] (A.D. 101) **μέλλομεν . . . χυρίδια θύειν εἰς τὰ γενέσια Σαβίνου**, "we intend to sacrifice pigs on the birthday feast of Sabinus" (Edd.), and P Oxy VI. 932[10] (late ii/A.D.) **τὰ χοιρίδια χωρὶς μοῦ μὴ πώλι**, "do not sell the young pigs without me" (Edd.).

The adj. **χοίρειος**, "(flesh) of a pig" occurs in P Magd 4[8] (B.C. 221) **πρᾶξαι αὐτοὺς τὴν τιμὴν τ[ῶν χοι]ρείων.**

χολάω,

"am angry with" c. dat. pers. Jn 7[23]. For **χολόω** see *Preisigke* 4531, an inscr. stating that the defilement of a sacred spot **ἔξει τὸν Σέραπιν κεχολωμένον**. In Menander Ἐπιτρέπ. 176 **χολάω** occurs in its original sense "am mad."

χολή.

For **χολή**, "gall," "bile," as in Mt 27[34], cf. PSI III. 211[4] (v/A.D.) **τὸν τῆς [[σ]]χολῆς νοσήσαντα.** See also Ev. Petr. 5 **ποτίσατε αὐτὸν χολὴν μετὰ ὄξους**, with Swete's illustrative note. The power of "gall" in medical and magical receipts is discussed by Olsson *ad* P Osl I. 1[284] (iv/A.D.) (p. 104 f.). In Herodas III. 70 (ed. Headlam) **δότω τις ἐς τὴν χεῖρα πρὶν χολῆ βῆξαι**, the editor translates "put it into my hand before I choke with choler": (see the note p. 150).

χόος.

See **χοῦς**.

χορηγέω

(for form cf. Moulton *Gr.* ii. p. 68), orig. "lead a chorus," "supply a chorus," is used in late Greek in the general sense "furnish," "supply," with the further idea of "lavishly," "abundantly," c. acc. as in 2 Cor 9[10] (see *Proleg.* p. 65). From the papyri we may cite BGU IV. 1051[15] (marriage contract—time of Augustus) **ἀπὸ τοῦ νῦν χορηγεῖν αὐτὸν τῇ Λυκαίνῃ τὰ δέοντα πάντα**, similarly *ib.* 1099[11], P Ryl II. 153[24] (a Will—A.D. 138–161) **αὐτὸς χορηγήσει τοῖς αὐτοῖς τὰς αὐτὰς ἐφ' ὃν ἕκαστον αὐτῶν περίεστιν [χρόνον**, "he himself shall supply to the said persons the said provisions as long as each of them survives" (Edd.), similarly [29, 33], and *ib.* 181[7] (*c.* A.D. 203–4)

χορηγεῖσθαι ὑφ' ὑμῶν τῶν υἱῶν χορήγιά τινα κατ' ἔτος, "that a certain annual allowance should be furnished in perpetuity by you his sons" (Edd.), an agreement to compound an annuity. From the inscrr. we may add *Priene* 108[151] (after B.C. 129) **τὴν εἰς αὐτοὺς μισθοφορὰν [ἐ]κ [τῶ]ν ἰδίων χορηγῶν**, and *OGIS* 248[16] (B.C. 175–164) **χρήμασι χορηγήσαντες**, where note the constr. c. dat. and see Dittenberger's note.

The subst. **χορηγία** may be illustrated from P Fay 124[20] (ii/A.D.), a complaint that a man does not pay his mother her allowance in a fair manner—**εἰ μὴ . . . τὴν χορηγίαν τῇ μητρὶ εὐγνομόνως ἀποδίδυς** (*l.* **ἀποδίδοις**), and **χορήγησις** from BGU IV. 1208 ii. 18 (B.C. 27–26) **χορήγησιν ποιεῖσθαι.** See also *s.v.* **ἐπιχορηγέω.**

χορός,

in the sense of a "choir" or "band of singers," may be illustrated by the Christian sepulchral inscr. *Preisigke* 3913[8] **ὁ θεὸς ἀναπαύσεως τὴν ψυχὴν αὐτοῦ καὶ τοῦ χοροῦ τῶν ἀγγέλων.**

χορτάζω,

"feed to the full," "satisfy," used originally of animals, but extended in colloquial Greek to men, when it becomes in the mid. practically = **ἐσθίω**: cf. Mk 7[27] and see Kennedy *Sources*, p. 82. The verb is read in P Petr III. 42 D (1)[5] (B.C. 254). According to Nägeli (p. 58), its occurrence in Phil 4[12] is one of the few vulgarisms Paul permits himself. MGr **χορτάζω**, **χορταίνω**, "satiate."

χόρτασμα

occurs in Ac 7[11] in the plur. = "food," "sustenance": cf. PSI IV. 354[5] (B.C. 254) **ἑτοιμάζειν ἀγοράν** ("supplies") **καὶ χορτάσματα**, *ib.* 400[15] (iii/B.C.) **ὥστε καὶ τὰ κτήνη σου ἔχειν χορτάσματα δωρεάν**, P Hamb I. 27[17] (B.C. 250) **ὥστε λυσιτελεῖ μισθώσασθαι ἢ χορτάσματα ζητεῖν**, and P Lond 1229[7] (A.D. 145) (= III. p. 142) **ὑπὲρ τιμῆς χορτασμάτων.**

χόρτος,

"grass," "hay": P Petr III. 62(*b*)[6] (iii/B.C.) **χόρτου ξηροῦ**, P Lille 5[63] (B.C. 260–259) **χόρτου σπέρματος**, P Ryl II. 129[12] (A.D. 30) **ἥρπασάν μου χόρτου δέσμας πεντηκοσίας**, "they carried off five hundred bundles of my hay," BGU I. 248[25] (i/A.D.) **δήλωσον δέ μοι, πόσου εἰς κοπὴν ὁ χόρτος πιπράσκεται**, P Fay 119[6] (*c.* A.D. 100) **χόρτον σαπρόν**, "rotten hay," P Oxy III. 499[15] (A.D. 121) **ὥστε ξυλαμῆσαι χόρτον εἰς κοπὴν καὶ ἐπινομήν**, "so as to be cultivated with grass for cutting and grazing," P Flor I. 127[23] (A.D. 256) **χλωρὸ[ν χ]όρτον ποιῆσον ἐνεχθῆναι**, and P Oxy VIII. 1107[3] (v/vi A.D.) **χόρτον**, "green crops" (Ed.). For the adj. see PSI VI. 579[6] (B.C. 246–5) **τὴν χορτοφόρον γῆν παραδείξας Ἰάσονι.**

Χουζᾶς,

"Chuza," a house-steward of Herod Antipas (Lk 8[3]). The name has been found in a Nabataean inscr. making it probable that Chuza was not a Jew but a Nabataean: see F. C. Burkitt in *Exp* V. ix. p. 118 ff. (cf. *Syriac Forms*, p. 6), where also Blass's contention (*Philology of the Gospels*, p. 152 f.) on the evidence of *l*, a vii/A.D. Old Latin version, that Chuza was also called Cydias, is criticized.

χοῦς,

abbreviated from **χόος.** The original meaning "earth," "earth dug out," is seen in P Tebt I. 13[14] (B.C. 114) **τὸν ἀπ' αὐτοῦ χοῦν ἀναβεβληκότας εἰς τὰ τοῦ σημαινο(μένου) Φιλοναύ(του) κλή(ρου) χώματα**, "had heaped the earth from it (*sc.* a dyke) on to the mounds of the holding of the said Philonautes" (Edd.), P Oxy VI. 985 (accounts—2nd half i/A.D.) **ἐργά(ταις) δυσὶ σκάπτοντ(ι) χοῦν** ("a mound"), *ib.* XIV. 1758[10] (ii/A.D.) **καλῶς ποιήσεις κατενγυήσας τὸν χοῦν ὃ ἐξέσκαψεν Ἀτρῆς ὁ γεωργός μου ἀπὸ τῶν ἐδαφῶν μου**, and P Tebt II. 342[27] (late ii/A.D.) **ψ[ι]λοῦ τόπου εἰς ἐκσκαφὴν χοὸς καὶ χαινογείου καὶ ἄμμου**, "a vacant space for digging earth, porous clay and sand" (Edd.). The meaning "dust," as in Mk 6[11], Rev 18[19], may be seen in *Syll* 500 (=[3] 313)[26] (B.C. 320–319) **τοὺς τὸν [χ]οῦν κατα-[βε]βληκότας εἰς τὰς ὁδ[ο]ὺς ταύτας [ἀ]ναι[ρ]εῖν.**

χράομαι,

from **χρή**, "necessity," = "make for myself what is necessary with something," hence c. dat. as in Ac 27[17] *al.*: cf. P Magd 11[7] (B.C. 221) **πρὸς τὸ μὴ δύνασθαι τοῖς ἱστίοις ἔτι χρᾶσθαι** (for form, Mayser *Gr.* p. 247), P Tebt I. 45[21] (B.C. 113) **οὐδενὶ κόσμωι χρησάμενοι συντρίψαντες τὴν παρόδιον θύραν**, "throwing off all restraint knocked down the street door" (Edd.), P Ryl II. 148[17] (A.D. 40) **ληστρικῶι τρόπωι χρησάμενοι**, P Oxy VIII. 1153[27] (i/A.D.) **ἐντοπίᾳ δὲ πορφύρᾳ χρήσασθ(αι) μέλλομεν**, "we are going to use local purple" (Ed.), *ib.* X. 1266[36] (A.D. 98) **μηδ' ἀλλοτρίαις [ἀσφαλ]είαις ἢ ὁμωνυμίᾳ κεχρῆ[σθαι**, "that I have not availed myself of credentials belonging to others or identity of names" (Edd.), *ib.* 1263[12] (A.D. 128–9) **χρήσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[νῃ**, "to practise the trade of a river-worker," P Giss I. 49[26] (iii/A.D.) **χράσθωσαν τ[οῖς] προκειμένοις τόποι[ς ἀκω-λ]ύτως**, and PSI VIII. 872[6] (vi/A.D.).

For the verb c. dat. pers. = "treat," as in Ac 27[3], cf. P Petr III. 42 H(8) f.[8] (iii/B.C.) **πικρ[ῶ]ς σοι ἐχρήσατο**, P Oxy IV. 745[6] (*c.* A.D. 1) **οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύγχοις**, "you don't know how he treated me at Oxyrhynchus (?)" (Edd.), and P Flor II. 187[3] (iii/A.D.) **ἀσπουδάστως ἐχρήσω μοι.** C. H. Dodd (*JTS* xxvi. (1924), p. 77 f.) draws attention to a useful parallel to the absolute use of **χρῆσαι** in 1 Cor 7[21] from P Oxy XVI. 1865[4 ff.] (vi/vii A.D.) **καὶ πολλάκις ἐξῆ[ν γράψαι σοι περὶ τοῦ] κεφαλαίου τούτου, καὶ προσδοκον** (*l.* **προσδοκῶν**) **καθ' ἑκάστην καταλαμβά[νειν ἐκεῖσε?] τούτου ἕνεκεν οὐκ ἐχρησάμην ἄλλην γράψαι ἄλλοις γράμμα[σι]ν . . . . .**[12 f.] **καὶ πρὸς τὸ γνῶναι τὸν ἐμὸν δεσπότην ἐχρησάμην παρακαλῶν διὰ τούτου** (*l.* **τούτων**) **μου τῶν γραμμάτων**, "I had many opportunities of writing to you concerning this matter, and, expecting each day to come thither, for that reason did not avail myself of them to write another letter over again. That my master may know this I took the opportunity of exhorting you by this my writing" (Edd.). "The late date," as Dodd points out, "detracts somewhat from the value of the comparison, but for what it is worth it favours the rendering of the Pauline passage—'If you actually have before you the

possibility of becoming free, avail yourselves of it by preference.'"

The constr. c. acc. in 1 Cor 7^{31} is difficult, as it seems for the most part to be confined to much later writers, but see Sap 7^{14} B and the note in *Proleg.* p. 245. Lightfoot (*Notes*, p. 233) cites an ex. from a Cretan inscr. of iii/ii B.C., *CIG* II. p. 405. See also Radermacher *Gr.*², pp. 121, 133.

χράω.

See κίχρημι.

χρεία,

(1) "necessity," "need," or "occasion of need": P Hib I. 54^{13} (*c.* B.C. 245) **χρεία γάρ ἐστι ταῖς γυναιξὶν πρὸς τὴν θυσίαν,** "for he is wanted by the women for the sacrifice" (Edd.), P Grenf II. $14(c)^{6}$ (iii/B.C.) **πρὸς τινὰ χρείαν ἀναγκαίαν** (cf. Tit 3^{14}), P Fay 117^{8} (A.D. 108) **πέμσαι αὐτῷ . . εἰκθύδιν** (*l.* **ἰχθύδιον**), **ἐπὶ** (*l.* **ἐπεὶ**) **χρίαν αὐτοῦ ἔχωμον** (*l.* **ἔχομεν**), "send him some fish, as we want to make use of him" (Edd.), P Michigan Inv. No. 2798^{5} (time of Hadrian) **περ]ὶ ὧν ἐὰν χρείαν ἔχῃς γράφε μοι,** "do you write to me about what you may need," P Tebt II. 416^{17} (iii/A.D.) **μετάδες** (*l.* **μετάδος**) **καὶ Ἀκουτᾶτι τῷ ἀδελφῷ ὅτι ἐὰν χρίαν τινὸς ἔχῃ ἡ γυνή μου ποίησον αὐτῆς τὴν χρίαν ἕως ἔλθω, μηδὲν ἐπιζητείτω,** "tell my brother Akoutas also to do anything that my wife requires until I come, and let her want for nothing" (Edd.), and P Grenf II. 72^{6} (A.D. 290–304) **εἰς ἰδίαν μου χρείαν . . . τάλαντα δύο.**

For **χρείαν ἔχω** treated as an active verb and followed by the acc., as in Rev 3^{17}, cf. P Oxy VII. 1068^{20} (iii/A.D.) **εἴ τι ἂν ἄλλου** (*l.* **ἄλλο**) **σου χρίαν σκῶσιν** (*l.* **σχῶσιν**), "with anything else they may need from you" (Ed.), *ib.* XIV. $1683^{17\,f.}$ (late iv/A.D.) **δὸς οὖν αὐτά, ἐπιδὲ χρείαν αὐτὰ ὁ υἱός μου ⟨ἔχει⟩,** "give them to her, since my son needs them," *ib.* XVI. 1929^{3} (iv/v A.D.) **χρίαν ἔχομεν τὰ πλοῖα,** and P Lond 1918^{16} (A.D. 330–340) **εἴ τι χρείαν ἔχεις πέμψον σοι,** with Bell's note.

(2) "matter in hand," "business" (Ac 6^{3}: cf. 1 Macc 12^{45}, 2 Macc 7^{34}, Judith 12^{10}): P Tebt I. 35^{2} (B.C. 111) **τοῖς ἐπὶ χρειῶν τεταγμένοις χαίρειν,** "to the other officials, greeting," BGU I. 18^{14} (A.D. 169) **παραγ[γ]έλεται** (*l.* **παραγγέλλετε**) **ἀντιλαμβάνεσθαι τῆς ἐνχιρισθίσης α[ὐ]τοῖς χρε[ία]ς ὑγιῶς καὶ πιστῶς,** P Iand 33^{12} (time of Commodus) **ὀμνύομεν . . . ἀντιλήμψασθαι τῆς χρίας καὶ φυλάξιν** (= **-ειν**) **διὰ νυκτὸς τὴν κ̣ώμ[ην] ἀνεγκλή[τως,** P Tebt II. 327^{23} (late ii/A.D.) **κε]κελευσμένου οὖν, κύριε, γ[υ]ναῖκας ἀφεῖσθαι τῶν τ[οιο]ύτων χρειῶν,** "wherefore, my lord, it has been decreed that women should be freed from such burdens" (Edd.), and P Oxy VII. 1063^{8} (ii/iii A.D.) **εἶπας οὐδένα ἐκείνων εἰς τὴν χρείαν ἔδωκα,** "you said 'I have not given in any of them (*sc.* certain names) for the office'" (Ed.).

In Mk 11^{3}, Mt 21^{3}, Lk $19^{31,\,34}$ **ὁ κύριος αὐτοῦ (αὐτῶν) χρείαν ἔχει,** Nicklin (*CR* xv. (1901), p. 203) thinks that, in view of the order of the words, the natural translation is, "Its (their) owner needs (it or them)." Various translations of Eph 4^{29} **ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας** are discussed by Field, *Notes* p. 192, with a preference for "that which is good for the improvement of the occasion." J. A. Robinson (*Comm. ad l.*) renders "for building up as the matter may require" or "*as need may be.*"

χρεοφιλέτης

(not **χρεωφειλέτης**, see WH *Notes*², pp. 159, 161) "a debtor" (Lk 7^{41}, 16^{5}): cf. *Syll* 329 (= ³ 742)⁵³ (*c.* B.C. 85) **ἀπέλυσαν τοὺς χρεωφ(ε)ιλέτας,** where, according to the editor's note, the inscr. shows **ΧΡΕΟΦΙΛΕΤΑΣ.**

For **χρέος**, see BGU IV. 1113^{23} (B.C. 14) **ὡς ἴδιον χρέος ἀργυρ[ίο]υ δραχ[μὰ]ς χ̣ι[λ]ί̣[α]ς̣,** and for **χρεώστης**, see *ib.* III. $786^{ii.\,6}$ (ii/A.D.) **ὄντα χρεώστην το[ῦ] ταμείου.**

χρή

occurs in the NT only in Jas 3^{10} (but cf. Prov 25^{27}, 4 Macc 8^{26} A), where Hort (*Comm. ad l.*) notes that "it is a somewhat vague word, apparently starting from the sense 'there is need.'" This is borne out by such exx. as the following—P Hib I. 64^{19} (B.C. 264) **χρὴ δὲ καὶ [γρά]φειν μοι π̣[ερ]ὶ̣ ὧν ἂν χρείαν ἔχῃς,** "and you must write to me about anything which you require" (Edd.), BGU III. 830^{18} (i/A.D.) **χρ]ὴ οὖν ἑτοιμάσ[ε]ιν** (*l.* **ἑτοιμάσαι**) **καὶ προαιρ[εῖν], ἵν' ἔχι** (*l.* **ἔχῃ**) **τοῦ π[ωλ]εῖν,** "it is therefore necessary to prepare and bring forward, in order that he may be able to sell," P Flor III. 309^{5} (iv/A.D.) **οὐ χρὴ σ[ι]ωπῇ παραδ̣ίδοσθαι τὰ ὑπ' αὐτῆς εἰρημένα,** P Oxy I. 120^{5} (iv/A.D.) **χρὴ γάρ τινα ὁρῶντα αἰαυτὸν** (*l.* **ἑαυτὸν**) **ἐν δυστυχίᾳ κἂν ἀναχωρεῖν,** "when a man finds himself in adversity he ought to give way" (Edd.), *ib.* VIII. 1163^{5} (v/A.D.) **ἐρωτηθὶς παρὰ τῆς αὐτοῦ μεγαλοπρεπίας ὅσα ἔχρην ἀνεδίδαξα ἀ̣ὐ̣[τ]ὸ̣ν̣ περὶ τῆς ὑμετέρας μεγαλοπρεπίας,** "on the inquiry of his magnificence I told him what was fitting about your magnificence" (Ed.). See also the Attic inscr. *Preisigke* 421^{10} (= *LAE*², p. 367) **χρή, τιμιώτατε, τὰς θεὰς** (or **θέας**) **κωμάζεσθαι,** "it is necessary, O most honourable, that the goddesses (or spectacles) be celebrated in festal procession."

χρήζω,

"need," "have need," (1) c. gen. pers. (Rom 16^{2}) —BGU I. 37^{7} (A.D. 50) **οἶδας γὰρ πῶς αὐτοῦ ἑκάστης ὥρας χρῄζωι,** P Flor I. 138^{6} (A.D. 264) **ἄνελθε ἐπεὶ ἀναγκαιῶς σου χρῄζω**: (2) c. gen. rei (Mt 6^{32}, *al.*)—P Strass I. 32^{17} (A.D. 261) **χρῄζει ταύτης τῆς ὑπηρεσίας,** P Oxy VII. 1066^{14} (iii/A.D.) **εἴ τινος δὲ χρῄζεις ἀντίγραψόν μοι**: (3) c. acc. rei—P Oxy I. 113^{22} (ii/A.D.) **ταῦτα ἐμοῦ χρῄζοντος εἰς ἑορτήν,** "especially when I wanted it for a festival" (Edd.): (4) absolutely—P Ryl II. 81^{25} (*c.* A.D. 104) **ἐκ τούτου δὲ [φανε]ρόν ἐστιν [καὶ] μηδένα χρῄζειν,** "it is evident from this that nobody wants it" (Edd.), *ib.* 239^{11} (mid. iii/A.D.) **κἂν πάλιν χρῄζεις, δηλώσις [μ]οι,** "and if you have need again, let me hear" (Edd.).

χρῆμα.

For the plur. = "moneys," "property," "possessions," as in Mk 10^{23}, *al.*, cf. the letter of a freedman to his patron, BGU IV. 1141^{21} (B.C. 13) **θέλεις με εἶναι ἄνθρωπ . . . καὶ συνέστησας καὶ συνδούλοις καὶ συνεξελευθέροις, ὅπερ ἐμοὶ̣ χρήματά ἐστιν παρὰ σοί,** "you wish me to be a man (?), and you have stood by both my fellow-slaves and fellow-freedmen, which for me means the same as money from you (?)," P Oxy III. 473^{4} (A.D. 138–160) **τά τε [θε]ωρικὰ**

χρήματα, "funds for theatrical displays," *ib.* I. 55[15] (A.D. 283) ἀξιοῦμεν ἐπιστεῖλέ σαι (*l.* ἐπιστεῖλαί σε) τῷ ταμίᾳ τῶν πολιτικῶν χρημάτων τὸν ἐξοδιασμὸν ἡμεῖν ποιήσασθαι κατὰ τὸ ἔθος, "we beg you to instruct the public treasurer to pay us in full, as is usual" (Edd.), and P Fay 20[12] (iii/iv A.D.) ἀντὶ τῶν χρυσῶν στεφάνων χρήματα, "the sums due in place of golden crowns" (Edd.). The sing., as in Ac 4[37], appears in P Oxy III. 474[41] (A.D. 184?) μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος (with the editors' note), P Tebt II. 353[25] (A.D. 192) στεφανικοῦ χρήματος.

χρηματίζω,

(1) "negotiate," "transact business": P Lille I. 26[6] (iii/B.C.) ἐξέσται ἡμᾶς λαβεῖν καὶ χρηματίσασθ[αι τὴν] παρὰ τοῦ βασιλικοῦ χορηγίαν, and *ib.*[8] where the same verb = "assign," "distribute," P Oxy XII. 1479[8] (late i/B.C.) ἀφ' οὗ κεχώρισαι τῇ ις̄ [κ]εχρημάτικεν Σαβεῖνος, "since you went away on the 16th, Sabinus has been acting in the business" (Edd.), P Ryl II. 165[10] (A.D. 266) Ἰουλιανῇ . . χρηματιζούσῃ χωρὶς [κυρίου, and P Oxy IX. 1199[7] (iii/A.D.) Αὐρηλίας . . χρηματιζούσης δικαίῳ τέκνων, "Aurelia acting in virtue of her children" (*sc.* without a guardian).

(2) "take a name from," "am called," as in Ac 11[26], Rom 7[3], so frequently in the phrase ὡς χρηματίζει following a description, e.g. P Oxy II. 268[2] (A.D. 58) παρὰ Ἀμμωναρί[ο]υ τῆς Ἀμμω[νί]ου . . . ὡς . . . χρηματί[ζ]ει, "from Ammonarion, daughter of Ammonius, and however else she is described," and P Ryl II. 110[3] (A.D. 259) Ἀλεξάνδρῳ ἀρχιπροφήτῃ . . . καὶ ἐπ' ἄλλων ταξέων κα[ὶ] ὡς χρη(ματίζει), "to Alexander, chief prophet holding other posts and however he is styled" (Edd.). According to Schubart (*Archiv* v. p. 114) χρηματίζω always denotes an official description as compared with ἐπικαλεῖσθαι, λέγεσθαι. Note also its occurrence in connexion with attesting signatures—P Oxy II. 242[30] (A.D. 77) Κλαύδιος Ἀντῶνινος χρη(μάτισον), P Amh II. 47[18] (B.C. 113) Ἡλιόδω(ρος) κεχρη(μάτικα).

(3) "make answer," "instruct," "warn," as in Mt 2[12], Job 40[3]: cf. P Fay 137[2] (i/A.D.) (= *Selections*, p. 69) Σοκωννῳκονεῖ (*l.* Σοκανοβκονεῖ) θεῶι με⟨γά⟩λο μεγάλωι. χρημάτισόν μοι, ἢ μείνωι ἐν Βακχιάδι; "to Sokanobkoneus the great, great god. Answer me, Shall I remain in Bacchias?" Similarly in the passive, P Giss I. 20[18] (ii/A.D.) ἐχρ[η]ματίσθην ὑπὸ τῶν Διοσκούρων τῆς κτήσεως σου, and P Oxy VI. 886[24] (iii/A.D.) (= *Selections*, p. 112) a magical formula followed by the assurance, καὶ χρηματισθήσῃ τηλαυγῶς, "and you will receive a clear answer." Cf. also P Par 46[3] (B.C. 152) (= Witkowski[2], p. 86, *UPZ* i. p. 337) εἰ ἔρρωσαι καὶ τὰ παρὰ τῶν θεῶν κατὰ λόγον σοι χρηματίζεται, εἴη ἄν, ὡς βούλομαι, and *ib.* 26[21] (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 15) τὰ ὑφ' ὑμῶν ἡμῖν χρηματιζόμενα, "the privileges conferred on us by you."

It should be noted, however, that Moulton (*Gr.* ii. p. 265) ascribes this meaning to an entirely different verb χρηματίζω from the foregoing, that being associated with χρήματα, "business," this with an equivalent of χρησμός, "oracle."

In MGr χρηματίζω is used for the subst. verb "am."

χρηματισμός

is commonly used to denote a "report," as in P Lond 20[22] (B.C. 162) (= I. p. 9, *UPZ* i. p. 207) ἀξιῶ σε . . ἀναλαβόντα τὸν παρὰ Δωρίωνος χρηματισμὸν ἐπιτελέσαι ἀκολούθως, *ib.* 17[11] (B.C. 162) (= I. p. 10, *UPZ* i. p. 209) τὸ ἀντίγραφον σὺν τῶι γεγονότι πρὸς αὐτὴν χρηματισμῶι προσήφαμεν, and [18] ἐπισταλέντος τοῦ καθήκοντος χρηματισμοῦ. In its only NT occurrence, Rom 11[4], it is used of "a divine response," "an oracle": see *s.v.* χρηματίζω.

χρήσιμος,

"useful": in NT only 2 Tim 2[14]. Cf. P Cairo Zen III. 59301[5] (B.C. 250) ἔστιν γὰρ ἄνθρωπος ἡμῖν χρήσιμος, P Alex 4[5] (iii/B.C.) (= Witkowski[2], p. 51) πρὸς τὸ μὴ γίνεσθαι τῶι βασιλεῖ τὸ χρήσιμον, ἀποδείξομέν σε, P Par 45[2] (B.C. 152) (= *UPZ* i. p. 329) ἀπόντος μου πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων, P Oxy IV. 705[75] (A.D. 200–2) καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησίμου στοχαζ[όμε]νος, "having before me a both humane and useful object," P Ryl II. 114[34] (*c.* A.D. 280) πρὸς τὸ τοῖς φόροις χρήσιμον, "with a view to what is expedient for the revenues" (Edd.).

From the inscrr. we may cite a Coan decree of iii/B.C. conferring a gold crown on a physician for services during an epidemic, that all may recognize that the citizens honour those who practise the healing art—ὅπως εἰδῶντι [πάντες ὅτι ὁ δᾶμ]ος [το]ὺς χρησίμους ὄντας κα[ὶ εὔνους τῶν π]ο[λιτᾶν καταξίω]ς τ[ιμᾶι . . . (*Cos* 5[26] = *Syll* 490 (= [3] 943)[26]). For the word as a proper name see e.g. *Preisigke* 729[1] (i/A.D.?) Χρήσιμος ἀγαθὸς ἄωρος, *ib.* 928.

χρῆσις,

"use," is found in the NT only in a sexual sense, Rom 1[26 f.]. For a more general meaning, cf. P Cairo Zen III. 59349[4] (B.C. 244) wine εἰς χρῆσιν, "for use," i.e. for present consumption, P Oxy I. 105[5] (a Will—A.D. 117–137) ἐπὶ τῷ αὐτὴν ἔχειν ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον τὴν χρῆσιν . . . τῆς αὐτῆς οἰκίας, "with the condition that she shall have for her lifetime the right of using the said house" (Edd.). This prepares us for the meaning "loan," as in BGU IV. 1065[11] (A.D. 97) τῆς συμπεφωνημ(ένης) χρήσεως ἀργυρίου, P Tebt II. 388[13] (A.D. 98) διὰ χειρὸς ἐξ οἴκου χρῆσιν πυροῦ νέου . . ., "from hand to hand out of the house a loan of new wheat," P Flor I. 44[14] (A.D. 158) χρῆσιν κεφαλ[α]ί[ου ἀργυρί]ου δραχμὰς ἑκατὸν εἴκο[σι . . ., and P Oxy VIII. 1130[8] (A.D. 484) ἐν χρήσει, "as a loan." See also PSI VIII. 929[11, 29] (A.D. 111).

χρηστεύομαι,

"am kind," is found in the NT only in 1 Cor 13[4]. Harnack (*Exp.* VIII. iii. p. 406) suggests that Paul may have derived it from a recension of Q, which was used and quoted by Clemens Romanus.

χρηστολογία

in the NT only in Rom 16[18] in the sense of "fair and insinuating speech." The commentators quote Jul. Capitolinus *Pertinax* 13: "χρηστόλογον *eum appellantes qui bene loqueretur et male faceret.*" The word is also found in a good sense in eccles. writers.

χρηστός,

"virtuous," "excellent," as in 1 Cor 15^{33}, is well illustrated by P Oxy III. 642 (ii/A.D.) **ἀπολαύσωμεν τῷ χρηστῷ ὑμῶν ἤθει,** *ib.* XIV. 1663^{11} (ii/iii A.D.) **διὰ τὸ ἦθος τὸ χρηστόν,** "on account of his excellent character," and *ib.* VII. 1070^{10} (iii/A.D.), a pompous letter from a man to his wife in which he speaks of **τῶν χρηστῶν ἐλπίδων τῶν ἐν ἀνθρώποισι νε[[σ]]νομισμένων,** "the good hopes that are held by mankind" (Ed.). See also the citation from the Avircius inscr. *s.v.* **πατρίς.**

The thought of "gracious," as in Lk 6^{35}, appears in P Leid W$^{vi.\ 26}$ (ii/iii A.D.) (= I. p. 103) **κλῦτί μοι** (*l.* **κλῦθί μοι**), **ὁ χρηστὸς ἐν βαζάνοις** (*l.* **βασ-**), **βοήθησον ἐν ἀνάγκαις,** and in such a **προσκύνημα** as *Preisigke* 158^{1} **Ἀνδρόμαχος . . ἀφίκετο πρὸς Ἀμενώθην χρηστὸν θεὸν . . . καὶ ὁ θεὸς αὐτῶι ἐβοήθησε.** Note also the common use of the adj. as a descriptive epithet in sepulchral inscrr., e.g. *Preisigke* 9^{4} **ἄωρε χρηστὲ χαῖρε,** 10^{5}, *al.* and its occurrence as a proper name in P Grenf I. 49^{11} (A.D. 220–1) **ὑπὸ τοῦ λαμπροτάτου ἡγεμόνος Γεμεινίου Χρήστου,** *al.* See also *s.v.* **Χριστιανός.**

Its use with reference to things may be seen in P Cairo Zen III. 59349^{7} (B.C. 244) **εἰ ἔστιν ἤδη χρηστόν,** "if it is now fit for use," of a jar of wine, P Oxy XVII. 2148^{4} (A.D. 27) **ἐκομισάμην τὴν σεμίδ[αλ]ιν χρηστὴν οὖσαν,** "I received the fine flour which was good" (Ed.), ^{16} **ἐάν τι ποιῇς χρηστόν, περιποίησον εἰς οἶκον ἀδελ[φ]ῶν,** "if you make anything good, make an extra amount for your brothers' house" (Ed.), and *ib.* VI. 937^{28} (iii/A.D.) **δικότυλον ἐλαίου χρηστοῦ,** "two cotylae of good oil" (Edd.).

χρηστότης,

"kindness." This subst., which is confined in the NT to the Pauline writings, may be illustrated by BGU II. 372^{18} (A.D. 154) **εὐ[μ]εν[εί]ας καὶ χρη[σ]τότητος,** and *Syll* 324 (= ^{3} 730)^{21} (i/B.C. *ad init.*) **χαλεπῶς μὲ]ν ἤνεγκεν τὸ πένθος αὐτοῦ διὰ τὴν χρηστότητα.** Note also the common use as a title of address like our "your Grace," e.g. BGU III. 984^{3} (iv/A.D.) **ἔγραψα . . [τ]ῇ χρηστ[ότ]ητί σου,** P Heid 6^{6} (iv/A.D.) (= *Selections*, p. 125), and P Giss I. 7^{15} with the other exx. collected there. For the combination **χρηστότης καὶ φιλανθρωπία,** as in Tit 3^{4}, cf. Field *Notes*, p. 222 f.

χρῖσμα

(for accent see Blass-Debrunner § 13) is found in the NT in 1 Jn $2^{20.\ 27}$, where it is variously understood of "the act of anointing" (Brooke *ICC*) or "that with which the anointing is performed" (Westcott *Comm.*). The word occurs in P Lond 121^{874} (iii/A.D.) (= I. p. 112) **τῷ σεληνιακῷ χρίσματι,** and ^{879}. See also *s.v.* **χρίω.**

Χριστιανός,

a word of Latin formation (cf. Pompeiani, Caesariani), apparently invented by the Antiochenes as a nickname for the partisans or followers of Christ, Ac 11^{26}, cf. 26^{8}, 1 Pet 4^{16}. From the fact that in these, the only instances of its use in the NT, Codex Sinaiticus writes the word **Χρηστιανοί,** Blass thinks that this was the original form (cf. *Hermes* xxx. (1895), p. 465 ff.), but the difference in spelling may be due simply to a confusion of sound between **Χριστ-** and **χρηστ-**: cf. Radermacher *Gr.*^{2}, p. 45.

The common use of **Χρηστός** as a proper name may, however, also be recalled, see *s.v.* **χρηστός.** Deissmann (*LAE*^{2}, p. 377), following Winer-Schmiedel *Gr.* § 16, 2c, n.^{18} (p. 135), draws attention to the analogy on linguistic grounds between **Χριστιανός** and **Καισαριανός,** "Caesarian," "Imperial (slave)": cf. P Lond 256 *recto*^{1} (A.D. 11–15) (= II. p. 96, *Chrest.* I. p. *407*) **Φαῦστος Πρίσκου Καίσαρος,** one of the imperial slaves. As an ex. of the word from the inscrr., we may cite a wall-scratching from Egypt, *Preisigke* 2273 **Σταῦρος δῶν Χριστιανῶν.**

See further R. A. Lepsius *Über den Ursprung und ältesten Gebrauch des Christennamens* (Jena, 1873), also the art. "Christian" in Hastings *DB* i. p. 384 ff., and A. Carr *Exp* V. vii. p. 456 ff.

χριστός (*Χρ-*).

We cannot expect our sources to throw much light on this important verbal, but we may note that apparently the earliest ex. of its use as a title is to be found in Pss. Sol. xvii. 36 **καὶ βασιλεὺς αὐτῶν χριστὸς κύριος,** where we should probably read **χριστὸς κυρίου,** "and their King shall be the Lord's Anointed."

For full discussions of the Jewish and the Christian use of the word, see Dalman *Words of Jesus*, p. 289 ff., Burton *Gal.* (in *ICC*), p. 395 ff., and *New Testament Word Studies* (Chicago, 1927), p. 27 ff., and Preuschen-Bauer *Wörterb. s.v.*

Attention may be drawn here to G. Ghedini's collection of *Lettere Christiane dai Papiri Greci del III. e IV. Secolo* (Milan, 1923), and to C. Wessely's *Les plus anciens Monuments du Christianisme écrits sur Papyrus*, being *Patrologia Orientalis* IV. 2 and XVIII. 3 (Paris, 1907, 1924).

χρίω,

"anoint with oil," is applied to camels in P Flor III. 364^{24} (iii/A.D.) **ἐχρίσθησαν οἱ προκείμενοι κάμ(ηλοι):** see also *s.v.* **ἀλείφω** *sub fin.* For the meaning "provide oil," cf. P Oxy XII. 1413^{19} (A.D. 270–5), where the gymnasiarch is reported as saying that so-and-so promised **ε]ἰς τὴ[ν τρια]κάδα τοῦ Μεσορὴ χρεῖσαι. τῇ μὲν τριακάδι οὐκ ἔχρεισεν, ἀλλὰ τῇ ἑξῆς νεομηνίᾳ δι' ἐμοῦ ἔ[χρεισε]ν,** "to provide oil on Mesore 30. On Mesore 30 he failed to provide oil, but on the first day of the following month he provided it through me" (Edd.). The word is common in the magic papyri. See also P Leid W$^{vi.\ 24,\ 33}$ (= II. pp. 99, 101).

From the inscrr. cf. *Syll* 567 (= ^{3} 983)^{16} (ii/A.D.) where worshippers in a temple are described as **πρότερον χρεισαμένους ἐλαίῳ,** and *ib.* 804 (= ^{3} 1170)^{18} (ii/A.D.) **νάπωι καὶ ἁλσὶν κεχρειμένος,** the account of a cure. The subst. **χρῖσις** occurs in P Petr II. $25(a)^{13}$ (iii/B.C.) **εἰς χρῖσιν ἐλαίου,** "for the lotion of oil."

χρονίζω.

For the general meaning "delay," see P Masp I. $67002^{i.\ 15}$ (vi/A.D.) **ἐχρόνισεν γὰρ ὁ αὐτὸς Διόσκορ[ο]ς ἰδικῶς ἀτουργῶν** (= **αὐτ-**) **τα[ύτα]ς μετὰ θάνατον τοῦ πατρὸς αὐτοῦ,** and cf. the comp^{d}. **ἀναχρονίζω** in P Tebt II. 413^{14} (ii/iii A.D.) **ἀναχρονίζομέν [σ]οι πέμποντες ἐπιστόλια,** "we are late in sending you letters" (Edd.).

The word is not infrequent in the papyri in the sense "date" a letter or other document, e.g. BGU I. 347ii. 9 (A.D. 171) ἐ]πιστολ[ὴν] . . . κεχρονισμένην εἰς τὸ διεληλυθὸ[ς ῑ] (ἔτος) Φαρμοῦθι ιβ̄, P Oxy XII. 1451[23] (A.D. 175) δέλτους] μαρτυροποιή[σεως δύο ἐπὶ σφρα]γίδων κεχρονισμένας τὴν μὲν Λουκιλλιαν[οῦ ιϛ̄ (ἔτει)] θεοῦ Ἀντωνίνου, [τὴν δὲ Μαρκέλλης] δ̄ ἔτει Αὐρηλίου Ἀντωνίνου, "two tablets of evidence under seal, dated, that of Lucilianus in the 16th year of the deified Antoninus, and that of Marcella in the 4th year of Aurelius Antoninus" (Edd.), and *ib.* I. 57[7] (iii/A.D.).

χρόνος,

"time," "a time," "a period": P Petr II 40 (*a*)[14] (iii/B.C.) ὀλίγος γὰρ χρόνος ὑμῖν ἐστιν, P Strass I. 74[7 ff] (A.D. 126) τοῦ χρόνου πληρωθέντος οὐκέτι βούλομαι αὐτὰς (*sc.* ἀρούρας) γεωργεῖν ἀποδεδωκὼς πάντα τὰ ἐκφόρια τῶν ἔμπρ[ο]σθεν χρόνων, P Lond 1231[10] (A.D. 144) (= III. p. 109) τοῦ χρόνου τῆς μισθώσεως πεπληροκότος, and P Oxy I. 101[60] (A.D. 142) χρό(νος) ὁ α(ὐτός), "the same date."

For the acc. of duration of time, as in Mk 2[19] *al.*, cf. P Petr II. 12 (3)[18] (B.C. 241) οὐ τὸν πλείω χρόνον καταφθαρησόμεθα, "we shall no longer be harried," BGU IV. 1055[30] (B.C. 30) τὸν μεμερισμένον αὐτῷ χρόνον, a common phrase in Alexandrian contracts: and for the instr. dat. of extension of time, as in Lk 8[27, 29] *al.* (cf. *Proleg.* p. 75), cf. P Strass I. 22[31] (iii/A.D.) οὐδεμίαν παρείσδυσιν ἔχεις, ἡ γὰρ γ[υν]ὴ ἐν τῇ νομῇ γέγονεν πολλῷ χρόνῳ, and the recurrent formula in private letters ἐρρῶσθαί σε εὔχομαι πολλοῖς χρόνοις, e.g. P Oxy VI. 936[52] (iii/A.D.), *ib.* I. 112[8] (iii/iv A.D.), and P Lond 417[14] (*c.* A.D. 346) (= II. p. 299, *Selections*, p. 124).

These last exx. show the approach to the MGr meaning "year": cf. P Gen I. 50[21 f.] (iv/A.D.) ἐρρῶσθα[ί σε] ὡς πλείστ[οι]ς ἔτεσειν εὔχομαι, where ἔτεσιν takes the place of the usual χρόνοις, and the Christian inscr. *JHS* xxii. (1902), p. 369 f. (cited *s.v.* διχοτομέω), in which the writer says of his wife—τῇ συνζησάσᾳ μοι χρόνους ὀλίγους ἐπι[τ]ίμως. For numerous exx. in late Greek of χρόνος = "year," see Sophocles *Lex. s.v.*

For χρόνος with prepositions, see P Oxy I. 68[10] (A.D. 131) ἀπὸ τῶν ἔνπροσθεν χρόνων: P Lille I. 26[3] (iii/B.C.) διὰ τὸ πλείω χρόνον, P Lips I. 110[20] (iii/iv A.D.) διὰ πολλοῦ χρόνου: P Tebt I. 56[17] (late ii/B.C.) εἰς τὸν ἅπαντα χρόν[ον, P Fay 117[28] (A.D. 108) εἰς τὸν ἀεὶ χρόνον: P Strass I. 5[10] (A.D. 262) ἐκ παλαιοῦ χρόνου, *OGIS* 90[14] (Rosetta stone—B.C. 196) ἐκ πολλοῦ χρόνου: CPR I. 13[2] ἐν τοῖς ἔν[πρ]οσθε[ν] χρόν[οι]ς, *ib.* 23[23] ἐν τοῖς τῆς συνβιόσεως χρόνοις: BGU IV. 1126[8] (B.C. 8) ἐπὶ χρόνον ἔτη τρία ἀπὸ Μεχεὶρ τοῦ ἐνεστῶτος . . . ἔτους, and so *ib.* 1021[9] (iii/A.D.), P Oxy II. 275[15] (A.D. 66) ἐπὶ τὸν ὅλον χρόνον, P Tebt II. 381[19] (A.D. 123) ἐφ' ὃν . . χρόνον: BGU IV. 1128[8] (B.C. 14) ἕως τοῦ προκ(ειμένου) χρό(νου): P Petr II. 13(19)[10] (B.C. 258–253) καθ' ὃν χρόνον, P Giss I. 48[9] (A.D. 202–203) τὰ κατὰ χρόνους δοθέντα ἐπιθέματα: P Oxy XIV. 1641[17] (A.D. 68) μετὰ τὸν χρόνον, "at the end of the period": CPR I. 104[17] (iii/A.D.) μέχρι τοῦ τῆς κυρώσεως χρόνου: P Flor III. 282[9] (A.D. 520) πρὸς ὅλον χρόνον: and P Ryl II. 180[7] (A.D. 124) ὑπὲρ τῶν ἔμπροσθεν χρόνων μέχρι τῆς ἐνεστώσης ἡμέρας, "for the past down to the present day."

For the conjunction of χρόνος and καιρός as in Ac 1[7], 1 Thess 5[1], cf. P Lond 42[23] (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10), where a woman writes to her husband urging him to return home in view of the suffering through which she had passed, μὴ ὅτι γε τοσούτου χρόνου ἐπιγεγονότος καὶ τοιούτων καιρῶν, "to say nothing of so long time having passed and such times!"—the two words bringing out respectively the period and the occurrences by which it was marked. See further *s.v.* καιρός, and to the reff. there add K. Dieterich *Rhein. Museum N.F.* lix. (1904), p. 233 ff., and E. Curtius *Gesch. Abhandlungen* ii. p. 187 ff.

χρονοτριβέω.

For this NT ἅπ. εἰρ. = "spend time" (Ac 20[16]) Preisigke (*Wörterb. s.v.*) cites two exx.—*UPZ* i. 39[29] (= P Lond I. p. 20) λειτουργίαν τοιαύτην παρεχωμένας χρονοτριβεῖσθαι, and similarly *ib.* 40[20] (= P Par 33[ii. 2]), both of B.C. 162–161.

χρύσεος

(for contracted form in LXX, see Thackeray *Gr.* i. p. 172 f., and in NT, see *Proleg.* p. 48), "made of gold," "golden": P Ryl II. 124[30] (i/A.D.) ἐνώδιον χρυσοῦν, "a golden ear-ring," *ib.* 125[17] (A.D. 28–9) μηνίσκο(ν) χρυσο(ῦν), "a golden crescent," BGU II. 423[10] (ii/A.D.) (= *Selections*, p. 91) ἔλαβα βιάτικον παρὰ Καίσαρος χρυσοῦς τρεῖς, "I received my travelling money from Caesar, three gold pieces."

For the form χρύσεος in late Greek, see the reff. in Glaser *De ratione*, p. 22, and cf. Radermacher *Gr.*[2], p. 58.

χρυσίον,

"gold," is used of (*a*) "gold coin," as in Ac 3[6] *al.*, in P Cairo Zen III. 59351[2] (B.C. 243) χρυσίου δραχμὰς ῡ, "four hundred drachmae of gold," P Oxy II. 259[14] (A.D. 23) τῶν χρυσίων μν[α]τήων δύο, "two minae of gold."

(*b*) "gold ornaments," as in 1 Pet 3[3], in P Michigan Inv. No. 1367[32] (iii/A.D.) (= *Journ. of Egypt. Arch.* xiii. p. 62) ἔνεγκον ἐρχομένη σου τὰ χρυσία ἀλλὰ μὴ αὐτὰ φορέσῃς ἐν τῷ πλο[ί]ῳ, "when you come bring your gold ornaments, but do not wear them in the boat," P Oxy X. 1273[28] (A.D. 260) τὰ μὲν χρυσία, the gold objects of a dowry.

χρυσοδακτύλιος,

"wearing a gold ring," does not seem to occur except n Jas 2[2], but cf. the similar use of χρυσόχειρ in Lucian *Tim.* 20, and Epict. i. 22. 18 γέρων πολιὸς χρυσοῦς δακτυλίους ἔχων πολλούς.

χρυσόλιθος,

a sparkling gem of bright yellow colour, perhaps "yellow jasper" (Rev 21[20]): see Swete *Apoc.* p. 288 f., Hastings' *DB* iv. p. 620. The word is included in a list of painters' colours in P Lond 928[15] (ii/A.D.) (= III. p. 191).

χρυσόπρασος,

a leek-coloured gem, akin to the beryl (Rev 21[20]): cf. Pliny *H.N.* xxxvii. 32 "vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque chrysoprasus."

χρυσός,

"gold." For the *aurum coronarium* cf. *Ostr* 675[2] (ii/iii A.D.) **ὑπ(ὲρ) στεφ ανου) χ(ρυσοῦ) β (δραχμάς)**, and similarly *ib.* 683[4] *al.* and see Wilcken *Ostr.* i. p. 299 f.

The various epithets applied to **χρυσός** are seen in such passages as CPR I. 12[6] (A.D. 93) **χρυσοῦ δοκιμίου**, "gold of full value," similarly *ib.* 24[5] (A.D. 136), P Oxy VI. 905[5] (A.D. 170) **χρυσοῦ μὲν κοινοῦ**, "common gold," similarly *ib.* X. 1273[6, 17] (A.D. 260), and *ib.* VIII. 1121[19] (A.D. 295) **χρυσῷ οὐκ ὀλίγῳ**, "a considerable amount of gold."

χρυσόω,

"overlay with gold" (Rev 17[4], 18[16]): cf. P Oxy III. 521[8] (ii/A.D.) **ξύλινον κεχ[ρυσωμένον**, cf. [2, 4], and *Syll* 583 (= [3]996)[25] (i/A.D. ?) **κλεῖν κεχρυσωμένην.**

χωλός,

"lame." A good ex. of this adj. is afforded by the personal description in a note of sale, Preisigke 428[6] (B.C. 99) **εὐθύρ(ινος) ὑποσκνιφο[ῦ] χωλ[οῦ**, "straight-nosed, near-sighted, lame." See also BGU IV. 1196[67] (B.C. 10), III. 712[i. 8, ii. 20] (ii/A.D.), and P Cairo Goodsp 30[xxi. 21] (A.D. 191–2), and for a metaph. usage Herodas I. 71 (ed. Headlam)—

χωλὴν δ' ἀείδειν χώλ' ἂν ἐξεπαίδευσα,

"I would have taught her to sing her lame song to a limp."

χώρα.

For this word in its widest sense of the "terrestrial region," cf. P Leid G[14] (B.C. 181–143) (= I. p. 42) **κυριείαν τῶν [ὑ]πὸ τὸν οὐρανὸν χωρῶ[ν.** In P Cairo Zen III. 59451[4] (iii/B.C.) it refers to exemption from compulsory labour **κατὰ τὴν χώραν**, "throughout the country" or "district," and for a similar geographical sense we may refer to P Oxy IV. 709[8] (*c.* A.D. 50) **τοὺς δὲ λοιποὺς τῆς κάτω χώρας γ[ομοὺς] εἰς Ἀλεξανδρείαν**, with reference to the Delta, and *ib.* X. 1274[8] (iii/A.D.) **βασιλικῇ γραμματείᾳ Ἀλεξανδρέων χώρας**, "basilico-grammateus of the territory of the Alexandrians." Note also the comp[d]. in P Oxy VI. 936[5] (iii/A.D.) **τὸ προσκύνημά σου ποιῶ παρὰ τοῖς ἐπιχωρίοις θεοῖς**, "I perform the act of worship on your behalf to the gods of the country" (Edd.), a son to his father.

The thought of the "country" as opposed to the town (cf. Lk 21[21], Jn 4[35], Jas 5[4]) is seen in P Tebt II. 416[11] (iii/A.D.) **μὴ οὖν ἀκούσῃς ἀνθρώπων ὅτι μέλλω μένιν ἐνθάδε, ἐν τ[άχι παραγείνομε πρ[ὸ]ς σὲ εἰς τὴν χώραν**, "do not therefore listen to people who say that I intend to remain here (in Alexandria): I am coming speedily into the country to you" (Edd.).

For the metaph. sense "place," "position," which does not occur in the NT, it is sufficient to cite P Oxy XII. 1406[9] (A.D. 213–217) **ἐὰ[παλλά]ξεται καὶ εἰς ἄτιμον χώραν [καταστή?]σεται**, "he shall be deprived of his rank and set in a position of dishonour" (Edd.), *ib.* VI. 900[8] (A.D. 322) **τοὺς ἐξ ἔθους ταύτην τὴν χώραν ἀποπληροῦντας**, "those who customarily discharge such services" (Edd.), *ib.* XIV. 1626[9] (A.D. 325) **χώραν μίαν ῥαβδούχου**, "the single post of **ῥαβδοῦχος**," *ib.* VIII. 1134[8] (A.D. 421) **ἀποπληρῶν χώραν προνοητοῦ**, "discharging the function of an agent" (Ed.).

MGr **χώρα**: see K. Dieterich in *Rhein. Museum N.F.* lix. (1904), p. 226 ff.

χωρέω

is used with the same variety of connotation in ordinary usage as in the NT., as the following exx. will show:—

(1) "go away," "withdraw," followed by **εἰς** (Mt 15[17], 2 Pet 3[9]): P Oxy VII. 1021[4] (A.D. 54) **ὁ μὲν ὀφειλόμενος τοῖς προγόνοις καὶ ἐνφανὴς θεὸς Καῖσαρ εἰς αὐτοὺς κεχώρηκε**, "the Caesar who had to pay his debt to his ancestors, god manifest, has joined them" (Ed.), with reference to the decease of the Emperor Claudius: cf. BGU III. 760[9] (ii/A.D.) **ἄχυρα τὰ καὶ χωροῦντα ἰς ὑπόκαυσιν τοῦ με[γά]λου γυμ(νασίου)**, P Tebt II. 397[27] (A.D. 198) **τῶν δραχμῶν χωρουσῶν ἰς τὸ δημόσιον ὑπὲρ τιμῆς πυροῦ**, "the drachmae are being paid to the treasury as the price of wheat" (Edd.), *ib.* 423[5] (early iii/A.D.) **χωρησάτω εἰς τὴν Τβεκλῦτιν χορτάρακός τε καὶ ἄρακος μ[ο]ναχὸς εἰς σπέρματα**, "let the grass aracus and the aracus go alone to Tbeklutis for seed," P Oxy X. 1278[23] (A.D. 214) **τὸ]ν κ[ό]προν χωρῆσαι κατ' ἔ[τος εἰς τὸ προκείμ]ενο[ν α[ὐ]τῶν ἀμπελ[ι]κὸν κτῆμα**, "the dung is to go annually to their aforesaid vineyard" (Edd.), and P Ryl II. 236[25] (A.D. 256) **ποίησον . . . ὤμους δύο ἐλαιουργικοὺς κοπῆναι ἵνα χωρήσωσιν εἰς τὸ ἐλαιουργῖον Ἀμμωνίου**, "have two beams(?) cut for oil-presses so that they may go to the press of Ammonius."

(2) "pass," "pass muster": P Lond 356[13] (i/A.D.) (= II. p. 252, *Selections*, p. 59) **σαπρὸν αὐτῷ δοῦναι τὸ μὴ χωροῦν ἐν τῇ Ἀλεξανδρείᾳ**, "gave him stale stuff, which will not pass muster in Alexandria," with reference to drugs.

(3) "give place to," "make room for," lit., P Cairo Zen III. 59509[10] (iii/B.C.) **ὁ γὰρ ὑ]πάρχων** (*sc.* **θησαυρὸς**) **οὐχ ἱκαν[ὸς ἐστι] χωρεῖν τὸν σῖτον**, of a granary which is not large enough to hold the crop, and metaph., as in 2 Cor 7[2], *Chrest.* I. 238[8] (*c.* A.D. 117) **ἐπεὶ οὔτε ὑμεῖς τὴν ὑπόνοιαν ταύτην χωρεῖτε**, and *Syll* 376 (= [3]814)[11] (A.D. 67) **χαρίζομαι τοσαύτην ὅσην οὐκ ἐχωρήσατε αἰτεῖσθαι**, Nero's speech regarding Greek liberty.

χωρίζω,

"separate," "divide"; cf. Wünsch *AF* p. 12[24] **ἐξορκίζω ὑμᾶς κατὰ τοῦ ἐπάν(ω) τοῦ οὐρανοῦ θεοῦ . . . ὁ διορίσας τὴν γῆν καὶ χωρίσας τὴν θάλασσαν**: cf. Gen 1[7], Isai 45[18]. See also P Fay 110[10] (A.D. 94) **χώρισον τὸ κόπριον εἰς τὴν κοπρηγίαν**, "take away the manure to the manure-heap" (Edd.).

In mid. and pass. the verb passes into the meaning "separate oneself from," "depart," as in P Tor I. 1[ii. 31]

(B.C. 116) (= *Chrest.* II. p. *32*) **τοῦ δὲ Δημητρίου χωριζομένου,** "abiit Demetrius," *ib.* viii. 10 **ἔλεγεν πολύ τι κεχωρίσθαι,** "respondet longe abs re esse," P Oxy XII. 1479[7] (late i/B.C.) **ἀφ' οὗ κεχώρισαι τῇ ις̄,** "since you went away on the 16th," P Grenfell II. 36[9] (B.C. 95) **μὴ λυπεῖσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνοσαν φονευθήσεσθαι,** "do not grieve over the departed. They expected to be killed" (Edd.), BGU IV. 1204[6] (B.C. 28) **τὴν οὖν ἁπάντων ἀντιφώνησιν ἐν τάχ[ει πέμ]ψον διὰ τὸ πλοῖον χωρίζεσθαι,** and P Ryl II. 125[10] (A.D. 28–9) **ἐμοῦ χωρισθέντος εἰς ἀποδημίαν βιωτ[ι]κῶν χάριν,** "when I had left home on business concerning my livelihood" (Edd.).

The word has almost become a technical term in connexion with divorce, as in 1 Cor 7[10, 11, 15]; cf. BGU IV. 1102[9] (B.C. 13) **συνχωροῦσιν Α[πο]λλωνία καὶ Ἑρμογένης κεχ[ω]ρίσθαι ἀπ' ἀλλήλων τῆς συστ[ά]σης αὐτοῖς συνβιώσεως,** P Ryl II. 154[25] (A.D. 66) **ἐὰν δὲ διαφορᾶς αὐτοῖς γεναμένης [χ]ωρίζονται ἀπ' ἀλλήλων . . .,** "but if any difference arises between them and they separate the one from the other . . ." (Edd.), BGU I. 251[6] (A.D. 81), and *ib.* IV. 1045[22] (A.D. 154): and for the subst. in a similar context, see P Ryl II. 154[30] (A.D. 66) **κατὰ] τὸν ἀπ' ἀλλ[ή]λων τῶν [γα]μούντω[ν χ]ωρ[ι]σμό[ν.**

χωρίον,

"a piece of land," "a field": P Hal I. 1[85] (mid. iii/B.C.) **ἐάν τι]ς ὀφρύγην [παρὰ] ἀλλότριον χω[ρίον οἰ]κοδομῆι, τὸν [ὅρον μὴ π]αραφαινέτω,** P Oxy VI. 985 (2nd half i/A.D.) **εἰς τὸ ἀπηλιωτικὸν χῶμα τοῦ χωρίου,** *ib.* VIII. 1141[6] (iii/A.D.) **τὰ κατεπείγοντα ἄλ(λα) ἔργ(α) χωρ(ίου) Γαϊανοῦ,** "the other pressing work at the farmstead of Gaianus" (Ed.), *ib.* IX. 1220[23] (iii/A.D.) **περὶ τῶν χωρίων, ἐὰν παραγένῃ σὺν θεῷ, μαθήσι τὴν διάθεσιν αὐτῶν,** "about the fields, if you come, D.V., you will learn their condition" (Ed.), P Lond 214[9] (A.D. 270–275) (= II. p. 161, *Chrest.* I. p. *209*) **γενόμενος εἰς ἀμπελικὸν χωρίον καλούμενον Ἐλαιῶνα,** and *Syll* 429 (= [3] 911)[20] (B.C. 300–250) **ἐπισκοπῶνται τά τε χωρία εἰ γεωργεῖται κατὰ τὰς συνθήκας:** cf. *Preisigke* 1973, a list of place names on ostraca from Oxyrhynchus—3[ff.] **χωρίον Ἀνδρ(έου), χωρίον Παρορίου,** *al.*

For the use of "local" plants for magical purposes cf. P Osl I. 1[238] (iv/A.D.) **κρέμασον εἰς κάλαμον χωρίου,** "suspend it (*sc.* a frog) on a reed taken from the spot," with the editor's note.

χωρίς

1. as adv. "separately," Jn 20[7]: Bauer (*HZNT ad l.*) aptly compares Ignat. *Trall.* 11 **οὐ δύναται οὖν κεφαλὴ χωρὶς γεννηθῆναι ἄνευ μελῶν,** "now it is not possible that a head should be born separately without members." For an ex. from the **Κοινή** cf. the medical receipt P Oxy VIII. 1088[41] (early i/A.D.) **λῆα ποιήσας καὶ χωρὶς ἕκαστον ἀναπλάσας μεθ' ὕδατος,** "pound and work them up separately with water" (Ed.).

2. as prep. c. gen. "apart from," "without": (a) of persons—P Oxy VI. 932[10] (late ii/A.D.) **τὰ χοιρίδια χωρὶς μοῦ μὴ πώλι,** "do not sell the young pigs without me" (Edd.), and BGU III. 920[4] (A.D. 180–181) **χωρὶς κυρίου κατὰ τὰ Ῥωμαί[ων ἔθη.** (b) of things—P Tebt I. 61 (*a*)[186] (B.C. 118–117) **χωρὶς σπέρματος καὶ τῆς ἄλλης δα(πάνης),** P Oxy IX. 1211[11] (medical receipt—ii/A.D.) **πᾶν ἄρωμα χωρὶς λιβάνου,** "every spice except frankincense." (c) of abstract nouns (cf. Philem[14], and the equivalent P Tebt I. 104[28] (B.C. 92) **ἄνευ τῆς Φιλίσκου γνώ[μ]ης**)—P Oxy II. 237[vii. 26] (A.D. 186) **χωρὶς λόγου,** *ib.* VIII. 1128[21] (A.D. 173) **χωρὶς ὑπερθέσεως,** "without delay," and *ib.* VIII. 1130[19] (A.D. 484) **χωρὶς ἐνγραφοῦς ἐντάγιον** (= **-ίου**), "without a written deed."

3 = "besides": (a) the object being excluded—P Oxy VIII. 1124[16] (A.D. 26) **χωρὶς τῶν προκειμένων,** "apart from the amounts aforesaid," P Ryl II. 138[13] (A.D. 34) **χωρὶς δὲ τούτου κατέλαβα τοῦτον . . .,** "over and beyond this I detected him . . ." (Edd.), P Amh II. 85[9] (A.D. 78) **χωρὶς τῆς κατ' ἄρουραν ἀρταβιήας,** "excluding the tax of an artaba on each aroura" (Edd.), *ib.* 86[10] (A.D. 78) **χωρὶς γνησίων δημοσίων,** "excluding public charges proper" (Edd.), P Oxy I. 101[12] (A.D. 142) **σπεῖραι καὶ ξυλαμῆσαι οἷς ἐὰν αἱρῆται χωρὶς ἰσάτεως καὶ ὀχομενίου,** the lessee "may sow and gather whatever crops he chooses with the exception of woad and coriander (?)" (Edd.), *ib.* IV. 724[6] (A.D. 155) apprenticeship to a shorthand-writer at a certain salary **χωρὶς ἑορτικῶν,** "excluding holidays."

(b) the object being included, as in Mt 14[21], 15[38], 2 Cor 11[28]:—P Oxy II. 249[7] (supplementary property return—A.D. 80) **ἀπογράφομαι . . χωρὶς τῶν προαπεγραψάμην . . .,** "I register in addition to what I have previously registered . . .," P Ryl II. 175[22] (A.D. 168) **χωρὶς ἄλλων ὧν ὀφείλουσι,** "apart from other sums which they owe" (Edd.), and BGU II. 393[13] (A.D. 168) **ἄλλο δὲ οὐδὲ ἁπλῶς τελέσω τῷ καθόλου χωρὶς τῶν προκειμένων.**

4. For **χωρίς** c. inf. cf. P Lond 1166[14] (A.D. 42) (= III. p. 105) **χωρὶς τοῦ παράσχεσθαι τοὺς ὁμολοῦντας** (*l.* **ὁμολογοῦντας**) **τὴν καῦσιν**—with reference to the heating of baths, and BGU III. 859[17] (ii/A.D.) **ἐπελε[ύ]σεσθαι τρόπῳ μηδενὶ . . . χωρὶς τοῦ μένειν κύρια καὶ τὰ προγεγρ(αμμένα).**

With 1 Cor 14[5] **ἐκτὸς εἰ μὴ διερμηνεύῃ** (cf. 15[2], 1 Tim 5[19]), cf. *C. and B.* ii. p. 391, No. 254 **χωρὶς εἰ μή τι πάθῃ ἡ θυγάτηρ μου.**

Mayser *Gr.* p. 245 cites a shortened form **χῶρι** from P Amh II. 113[22] (A.D. 157) **χῶρι ἄλλων,** but the same document shows **χωρίς** a few lines further down, [36] **χω[ρὶ]ς ἄλλων.**

As in the case of all the prepositions, the monographs of Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

χῶρος,

(Lat. *caurus*), "the north-west wind," and hence the quarter from which it comes, Ac 27[12]: see Ramsay *Paul,* p. 321 f.

Ψ

ψάλλω—ψηλαφάω

ψάλλω,

properly = "play on a harp," but in the NT, as in Jas 5^{13}, = "sing a hymn": cf. *Syll* 523 (= [3] 578)[18] (ii/B.C.) **διδάξει . . . κιθαρίζειν ἢ ψάλλειν**, *Pelagia-Legenden* p. 14^{23} **ἤρξατο ψάλλειν τὴν τρίτην** [ὥραν, and Menander **Ἐπιτρέπ.** 260 **ἔψαλλον κόραις**. See *s.v.* **ψαλμός**. MGr **ψάλλω, ψέλνω**, "sing."

ψαλμός,

"psalm" or "song," sung to a harp accompaniment: see *Syll* 524 (= [3] 959)[10] (ii/A.D.), where **κιθαρισμός** and **ψαλμός** are distinguished, the former, according to the editor, being "de eo qui plectro utitur," the latter "de eo qui ipsis digitis chordas pulsat." See also Preuschen-Bauer *Wörterb. s.v.*

ψευδής,

"false," "untrue": P Cairo Zen II. 59140^{14} (B.C. 256) **γνώριζε οὖν Κριτίαν γράφοντά σοι ψευδῆ**, P Tebt I. 73^{6} (B.C. 113–11) **ἀνεγηνέχθαι ἐν ψευ[δ]έσι**, and BGU III. $1011^{ii.\,16}$ (ii/B.C.) **διότι γὰρ πολ[λὰ] ληρώι[δη] καὶ ψευδῆ προσαγ[γ]έλ[λε]ται κατανοεῖς καὶ αὐτός**. Exx. of a later date seem to be rare, but cf. *OGIS* 669^{54} (i/A.D.) **ἐάν τι εὑρεθῶσι ψευδὲς ἢ ⟨ι⟩ παρὰ τὸ δέον παραγεγραφότες**, and CPR I. $23^{2^{10}}$ (ii/iii A.D.) **ψευδεῖς αἰτίας ἡμῖν ἐπιφέρειν**. The word is supplied in the Byzantine papyrus P Masp III. 67295^{6}.

For the adj. **ψευδοπόρφυρος**, "of false purple," see P Oxy VII. 1051^{15} (iii/A.D.).

ψευδολόγος,

"speaking false things" (1 Tim 4^{2}). For the corr. subst. cf. CPR I. 19^{15} (A.D. 330) **ἀντεπιστάλματα . . . μετὰ ψευδολογίας**, "replies full of false statements."

ψεύδομαι,

"speak falsely," "deceive by lies": P Par 47^{6} (*c.* B.C. 152–1) (as read by Wilcken *UPZ* i. p. 332) **ὅτι ψεύδηι πάντα καὶ οἱ παρὰ σὲ θεοὶ ὁμοίως**, "for you lie in all things and your gods likewise," P Lond $897^{ii.\,2}$ (A.D. 84) (= III. p. 206) **ἐκ[ε]ῖνος μὲν [τ]ότε ἐψεύσατο, νυνὶ δὲ ὑμεῖς τὴν ἀλήθειαν γράψαται** (*l.* **γράψατε**), P Oxy II. $237^{iv.\,34,\,v.\,22}$ (A.D. 186), and *OGIS* 669^{58} (i/A.D.) **ἐὰν δέ τις ἐλεγχθῆι ψευσά[μενος**, and the late P Oxy XVI. 1868^{3} (vi/vii A.D.) **οἴδαμεν καὶ πεπίσμεθα τὴν σὴν γνησίαν λαμπρότητα** [μὴ] **ψευδομένην, μάλιστα καὶ ὅταν ὁμώσῃς** (*l.* **ὁμόσῃς**), "we know and are persuaded that your true illustriousness does not speak falsely, especially when you have sworn" (Edd.).

The verb is common in such phrases as P Oxy X. 1266^{32} (A.D. 98) **ὀμνύω Αὐτοκράτορα Καίσαρα Νέρουαν . . . μὴ ἐψεῦσθαι**, *ib.* 1264^{20} (A.D. 272) **ὀμνύω τὸν ἔθιμον Ῥωμαίοις ὅρκον μὴ ἐψεῦσθα[ι**, "I swear the oath customary with Romans that I have not made a false statement" (Edd.).

ψευδομαρτυρέω,

"bear false witness" (Mt 19^{18} *al.*): cf. the compd. **ψευδογραφέω** in P Tebt I. 78^{17} (B.C. 110–8) **μηθὲν ἐψ[ε]υδογραφηκέναι**, "I have made no false statement" (Edd.).

ψευδομαρτυρία,

"false witness." The subst. **ψευδομαρτύριον** occurs *sexies* in P Hal I. 1 (mid. iii/B.C.), e.g.[41] **ἀπὸ μὲν τοῦ δικαστηρίου ἐπιφερέτω ὁ [εἰσ]αγωγεὺς ἐπὶ τὴν τοῦ ψευδομαρτυρίου**.

ψεῦδος,

"falsehood," "untruth": cf. *Chrest.* I. $110A^{18}$ (B.C. 110) **οὐθὲν ψεῦδος ἐν τῷ ὅρκῳ ἐστίν**, and the Delphic precept *Syll*[3] $1268^{ii.\,27}$ **ψεῦδος αἰσχύνο[υ**. In 2 Thess 2^{11} **τῷ ψεύδει** is contrasted with **τῆς ἀληθείας** (ver. 10). Note that "among the Persians 'the Lie' (*Drauga*, akin to the Avestan demon *Druj*) is a comprehensive term for all evil" (Moulton *Exp T* xviii. p. 537).

ψευδώνυμος,

"falsely named" (1 Tim 6^{20}), cf. *Kaibel* 42^{4}—

ψευδώνυμον ἀλλά με δαίμων
θῆκεν ἀφαρπάξας ὠκύτατ' εἰς Ἀΐδα.

ψεύστης,

"a liar." On the place which **ψεύστης** occupies in the primitive Christian lists of vices, corresponding to Jewish or pagan lists, see Deissmann *LAE*[2], p. 315 ff.

ψηλαφάω.

From meaning "feel," "touch" (as in Lk 24^{39}, cf. Gen 27^{12}), **ψηλαφάω** comes in late Greek to denote "examine closely," as in Polyb. viii. 18. 4 **πᾶσαν ἐπίνοιαν ἐψηλάφα**, and P Lond IV. 1396^{4} (A.D. 709–714): cf. Thumb *Hellen.* p. 250. See also an interesting official letter of the Arab period, edited by H. I. Bell in *Journ. of Egypt. Archaeology* xii. (1926), p. 273 (= Preisigke III. p. 251) **ἐπείπερ ψηλαφήσαντός μου τὸν λόγον τῶν ἐπιζητουμένων δι' ὑμῶν ἀπὸ διαγράφου**, "whereas, on my examining the register of sums demanded of you in respect of poll-tax." For the difficult

Heb 12[18] E. C. Selwyn (*JTS* xii. p. 133 f.) suggests a conjectural reading **πεφεψαλωμένῳ** (**ὄρει**) = "a calcined volcano."

ψηφίζω,

"count up," "reckon" (lit. with pebbles): P Oxy I. 55[12] (A.D. 283) **ἀ]κολού[θω]ς τοῖς ψυφιστιση ἐν τῇ γρατίστῃ** (*l.* **ψηφισθεῖσι . . . κρατίστῃ**) **βουλῇ**, "in accordance with the vote of the high council" (Edd.), *ib.* 41[7] (report of a public meeting—iii/iv A.D.) **ψηφισθήτω ὁ πρύ(τανις) ἐν τυαύτῃ** (*l.* **τοιαύτῃ**) **[ἡμέρ]ᾳ**, "let the president receive the vote on this great day" (Edd.), and P Fay 20[8(bis)] (iii/iv A.D.) **ὁπόσα . . . ἐψηφίσμεθα . . . καὶ ἔτι ψηφισθησόμεθα**, "what sums I have been voted and shall yet be voted." For constr. c. inf. cf. *OGIS* 48[13] (B.C. 240) **ἐψηφίσαν[το] ἐξ ἐπιλέκτων ἀνδρῶν τὴν βουλὴν [καὶ τὰ] δικαστή[ρια αἱρεῖσ]θαι.** In P Cairo Zen III. 59328[111] (B.C. 248) **ψηφίσας ταῦτα**, the verb has the meaning "calculate."

For the subst. **ψήφισμα**, cf. P Oxy I. 41 as cited *supra*, where the citizens acclaim the president, [8] **πολλῶν ψηφισμάτων ἄξιος, πολλῶν ἀγαθῶν ἀπολαύομεν διὰ σαί, πρύτανι,** "many votes do you deserve, for many are the blessings which we enjoy through you, O president" (Edd.). The **ψηφίσματα** in P Tebt I. 6[23] (B.C. 140–139) (= *Chrest.* I. p. *591*) are decrees of the priests (see *Archiv* iv. p. 569), and not royal decrees as the editors think probable, referring to P Tor I. 1[vii. 8] (B.C. 116) (= *Chrest.* II. p. *37*) **κατὰ τοὺς πολιτικοὺς νόμους καὶ τὰ ψηφίσματα.** See further Preisigke *Fachwörter s.v.*

MGr **ψηφίζω. ψηφῶ**, "I observe, esteem."

ψῆφος.

For **ψῆφος**, "a pebble," as in Rev 2[17], cf. P Petr II. 13(6)[15] (B.C. 258–253) where, with reference to a stone contract, mention is made of removing **τὰς ψήφους**, by which the editor understands "the pebbles lying over the rock to be quarried."

From the use of pebbles in voting, the word comes readily to mean "vote," "number": cf. P Lips I. 105[19] (i/ii A.D.) (= *Chrest.* I. p. *276*) **μὴ καταγειοχέναι** (*l.* **καταγηοχέναι**) **ἑκάστ[ου] εἴδους τὴν ψῆφον**, and *ib.* 64[38] (*c.* A.D. 368) (= *Chrest.* I. p. *333*) **ὡς λίτραν χρυσίου ταῖς ταμιακαῖς ψήφοις δοῦναι προσταχθήσει.**

For Rev 13[18] cf. an inscr. edited by Cumont in *REGr* xv. (1902), p. 5, which concludes—(**ἐν**) **ὀνόματι οὗ ἐστιν ψῆφος τξε**: see Wünsch *AF*, p. 23. Note also P Par 63[viii. 25] (B.C. 164) **τὴν ἐν χρόνῳ [βο]υλευομ[ένη]ν ψῆφον ἐ[ξε]τάσοντα.**

ψιθυριστής,

lit. "a whisperer," but used with special reference to secret attacks on a person's character, as compared with **κατάλαλος**, an open detractor.

For the combination in Rom 1[29] (cf. 2 Cor 12[20]) Lightfoot (*Notes*, p. 256) cites Tac. *Ann.* vi. 7 "cum primores senatus infimas etiam delationes exercerent, alii propalam, multi per occultum."

ψιχίον,

"a crumb" (Mt 15[27], Mk 7[28]) is "not found in Grk. auth.," according to Grimm: cf. MGr **ψίχα.**

ψυχή.

As in the case of **σάρξ** (*q.v.*), no attempt can be made here to treat fully this important word; but a few miscellaneous exx. may be given to illustrate its varied uses in the Κοινή.

1. (*a*) = "breath of life": Wünsch *AF*, p. 11[15] **στρέβλωσον αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν ἵνα μὴ π]νέωσιν**, P Leid W[xii 29] (ii/iii A.D.) (= II. p. 123) **αἰσθησάμενος** (*l.* **ἀσθμασάμενος**) **καὶ ἐγένετο Ψυχὴ καὶ πάντα ἐκεινήθη** (*l.* **ἐκινήθη**) "anhelitu ducto, et nata est Anima, et omnia mota sunt" (Ed.).

(*b*) = "life": P Tebt I. 56[11] (late ii/B.C.) **καλῶς οὖν ποήσῃς εὐχαριστῆσαι πρῶτον μὲν τοῖς θεοῖς, δεύτερον δὲ σῶσαι ψυχὰς πολλάς**, "please therefore in the first place to give thanks to the gods and secondly to save many lives," by providing for their maintenance, P Oxy XII. 1409[22] (A.D. 278) **ἐὰν γὰρ τοιοῦτο ἐπιχειρ[ῆσ]αι τολμή[σ]ῃ . . ἵστω . . . περὶ αὐτῆς τῆς ψυχῆς τὸν ἀγῶνα ἔξε[ι**, "if any one dare to attempt exactions, let him know that his life will be at stake" (Edd.), *ib.* VII. 1033[11] (A.D. 392) **μὴ ἐχόντων ἡμῶν τὴν βοήθειαν εἴτ' οὖν τοὺς δημοσίους καὶ τοὺς ἐφοδευτὰς πολλάκεις σχεδὸν εἰπε⟨ῖ⟩ν εἰς ψυχὴν ἐκεινδυνεύσαμεν**, "having no assistance either of public guards or inspectors we often run the risk almost of our lives" (Ed.), *Sylt* 342 (= [3] 762)[39] (B.C. 48) **ψυχῇ καὶ σ[ώ]ματι παραβαλλόμενος**, and Herodas III. 3 (ed. Headlam) of a schoolmaster flogging a pupil **ἄχρις ἡ ψυχή | αὐτοῦ ἐπὶ χειλέων μοῦνον ἡ κακὴ λειφθῆι**, "till his life—curse it—remain hanging on his lips."

2. = "the soul," as the seat of the feelings, desires: P Grenf I. 1[i. 9] (Alexandrian Erotic Fragment—ii/B.C.) **συνοδηγὸν ἔχω τὸ πολὺ πῦρ ἐν τῇ ψυχῇ μου καιόμενον**, BGU IV. 1040[21] (ii/A.D.) **καθαρ[ὰ]ν γὰρ ἔχων τὴν ψυχήν**, P Giss I. 3[9] (A.D. 117) (= *Chrest.* I. p. *571*) **γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες**, in connexion with Hadrian's accession to the throne, *Archiv* v. p. 393, No. 312[9] (a magic spell—ii/A.D.) **ἄρτι ἄρτι ταχὺ ταχὺ ἐκ ψυχῆς καὶ καρδίας** (cf. Eph 6[7]), P Oxy VI. 903[33] (iv/A.D.) **καὶ περὶ Ἀντίλλας τῆς δούλης αὐτοῦ ἔμεινεν θλίβων τὴν ψυχήν μου**, "he also persisted in vexing my soul about his slave Antilla" (Edd.), an accusation against a husband, *ib.* XVI. 1873[5] (late v/A.D.) **χιμαζομένης δέ μου τῆς ψυχῆς**, "while my soul is tempest-tossed" (Edd.), *ib.* 1874[16, 17] (vi/A.D.) a Christian letter of condolence in which the writer prays that it may be granted to the mourners to sing with the departed in Paradise **ὅτι κρίνοντε** (*l.* **ὅτε κρίνονται**) **ἑ ψυχὲ** (*l.* **αἱ ψυχαὶ**) **τῶν ἀνθρώπων**, "when the souls of men are judged," and adds **παρακαλῶ σε, κύριέ μου, μὲ βάλῃς [?λύπη]ν εἰς τὸ ψυχί σου καὶ ἀπολήσις τὸ** (*l.* **ἀπολέσῃς τὰ**) **πράγματά σου**, "I exhort you, my lord, not to put grief into your soul and ruin your fortunes" (Edd.), and P Grenf I. 61[1] (vi/A.D.) a letter apparently from a slave addressed **τῶ δεσπότη μου τῆς ψυχῆς γλυκυτάτω καὶ τιμιωτάτω.**

The word is naturally common in memorial inscrr., e.g. *Kaibel* 701[1] **μνησθείης, ἀγαθὴ ψυχή, Γερμανικέ**, *Preisigke* 6008[2] (v/vi A.D.) **εὐχαριστήριον Ταριτσένης ὑπὲρ ἀναπαύσεως ψυχῆς Διδύμου**, *ib.* 6089[7] **ἀνάπαυσον τὴν ψυχὴν αὐτοῦ [ϵ]ἰς κώλπης Ἀ[β]ραὰμ κτλ.** The Christian gravestones from Old Dongola, referred to by F. C. Burkitt in

JTS iv. (1903), p. 585 ff. may be noted as showing the name of the dead person in apposition to **ψυχή** (see below). Cf. also the curse in P Amh II. 153[19] (vi/vii A.D.) **ἵνα ὁ θεὸς σήψῃ τὴν ψυχήν σου ὡς διέσηψάς με εἰς τὴν κατ[α]γραφὴν ταύτην,** "may God destroy your soul, if you destroy me in the matter of this register" (Edd.).

3. In BGU IV. 1141[24] (B.C. 13) (= Olsson, p. 45) **οὐδὲ γὰρ ἐφιλίασά σοι εἰς τὸ ἀφαρπάσαι τι, ἀλλὰ ἡ σὴ ψυχὴ ἐπίσταται, ὅτι ὡς δοῦλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι οὕτω κτλ.**, Olsson (p. 50) notes that **ἡ σὴ ψυχή** = **σύ**, and compares Ac 2[41, 43], 27[37]. Note also the interchange of **τὴν ψυχὴν αὐτοῦ** and **ἑαυτόν** in Lk 9[24, 25], and see *Proleg.* pp. 87, 105 n[2].

4. With the trichotomy in 1 Thess 5[23], cf. the fragment of a Christian letter P Oxy VIII. 1161[6] (iv/A.D.) (= Ghedini, p. 226)] . . **ας καὶ τῷ ἀγαθ[ῷ ἡμῶ]ν σωτῆρι καὶ τῷ οι[ἱ]ῷ** (*l.* **υ[ἱ]ῷ**) **αὐτοῦ τῷ ἠγαπημένῳ ὅπως οὗτοι πάντες β[ο]ηθήσωσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ [[πν(ευματ)ι]] πν(εύματ)ι,** " . . . (to our God) and gracious Saviour and to his beloved Son, that they all may succour our body, soul, and spirit" (Ed.), and see further Milligan *Thess.* p. 78 f., and H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 142, where evidence is adduced from Philo and the Liturgy of Mithras showing the assimilation of **ψυχή** to **πνεῦμα**.

For the expressive **ψυχαγωγέω** cf. P Hamb I. 91[22] (B.C. 167) **ἡ αἰχμάλ]ωτος ψυχαγωγηθεῖσα ὑπὸ τῶν ἐκ τῆς κώμης ἱερέων . . .**, P Ryl II. 128[12] (*c.* A.D. 30) complaint of a breach of contract by a mill-hand **ἀλλότρια φρονήσασα ἐνκαταλιποῦσα τὸ ἐλαιούργιον ἀπηλλάγη ψοιχαγωγηθεῖσα ὑπὸ τοῦ πατρὸς αὐτῆς,** "who changed her mind, left the mill, and departed, persuaded by her father" (Edd.). The subst. in the sense of "gratification," "enchantment," is found in Aristeas 78 **ψυχαγωγία τις ἦν μετὰ θαυμασμοῦ.**

ψυχικός,

the "natural" as opposed to **πνευματικός** the "spiritual" man in 1 Cor 2[14], cf. 15[44, 46]. According to Souter *Lex. s.v.* the reference is to **ψυχή** in the sense of "the principle of life and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life." Cf. the opening prayer of the Liturgy of Mithras with its reference to **ἀνθρωπινῆς μου ψυχικῆς δυνάμεως,** "my human natural powers," as cited by H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 143.

For the contrast with **σωματικός**, see *Syll* 303 (= [3] 656)[20] (*c.* B.C. 166) **ψυχικὴν ἅμα καὶ σω[ματικὴν] ὑπέμειναν [κ]α[κ]οπαθίαν.** The adj. also occurs in *Kaibel* 815[4] **ψυχικὰ δῶρα,** of gifts to Mercury on behalf of a deceased wife.

ψῦχος,

"cold" (Jn 18[18] *al.*), as in the i/A.D. acrostic P Tebt II. 278[16 f.]—

χιμὼν γάρ ἐστι.
ψῦχος πολύ.

Cf. *Syll* 537 (= [3] 969)[92] (B.C. 347–6) **ὅπως δ' ἂν καὶ ψῦχος ἦι ἐν τῆι σκευοθήκηι.** The form **ψῦξις** occurs in the household account Preisigke 5304[3] (Byz.), perhaps in the sense of "wine-cooler."

ψυχρός,

"cold": neut. "cold water" (Mt 10[42]): cf. the inscr. found in a burial chamber *Preisigke* 335 **δίδοι σοι] Ὄσιρις τὸ ψυχρὸν ὕδωρ,** and so often. The adj. appears alone in the medical *Syll* 804 (= [3] 1170)[30] **ἀναγαργαρίζεσθαι ψυχρῷ πρὸς τὴν σταφυλήν,** "to be used as a gargle with cold water for the uvula," and for **ψυχροφόρος** cf. P Oxy VI. 896[11] (A.D. 316) **τῶν δύο ψυχροφόρων,** "the two cold water conductors," in connexion with baths.

ψύχω

is used metaph. in pass. in Mt 24[12] = "am become cool." For the act. "make cool," see P Petr II. 14(3)[8] (iii/B.C.) (as read p. 30) **εἰς? τὸ θεμέλιον ψύξαι,** "for drying the foundation"—with reference to certain building operations. See Lob. *Phryn.* p. 318.

ψωμίζω.

For **ψωμίζω** which in late Greek has come to be used = "feed," "nourish," generally (cf. Rom 12[20], 1 Cor 13[3]), cf. the subst. **ψώμισμα** in the food-contract BGU IV. 1058[15] (B.C. 13) (as read *Chrest.* II. p. *181*) **σὺν ἐλαίωι καὶ ψωμίσματι,** "with oil and bread."

ψωμίον,

"a little bit," "morsel," of food. For an early ex. of this diminutive, prior to Jn 13[26 f.], see P Tebt I. 33[14] (B.C. 112) **τὸ γεινόμενον . . . τοῖς κροκο(δείλοις) ψωμ̣ίον,** "the customary tit-bits for the crocodiles." Other exx. are P Grenf II. 67[14] (A.D. 237) (= *Selections*, p. 109) **ὑπὲρ τιμήμα[τος] . . . ψωμίων ζε[ύ]γη ιε̄,** "by way of payment 15 couples of delicacies," in connexion with the hire of dancing girls, P Oxy XII. 1489[5] (late iii/A.D.) **ἡ** (*l.* **εἰ**) **πεποι⟨ή⟩κατε ψωμία, πέμψον μοι,** "if you have made any cakes, send them to me" (Edd.), and similarly *ib.* 1591[7] (iv/A.D.), P Grenf II. 77[20] (letter regarding funeral expenses —iii/iv A.D.) (= *Selections*, p. 121) **ὑπ(ὲρ)] δαπάνης ἐν ψωμίοις καὶ προσφαγίοις (δραχμαὶ) ιε̄,** "for outlay in delicacies and foods 16 drachmae," so[36], and *Preisigke* 1975 (ostrakon—v/A.D.) **ψωμία εἴκοσι.**

The use of **ψωμίον** for "bread" (see *s.v.* **ἄρτος**) may be seen in P Lond 1914[49] (A.D. 335?) **μὴ ἀμελήσηται οὖν περὶ ἡμῶν, ἄδελφοι, ἐπιδὴ τὰ ψωμία ἀφῆκαν ὀπίσω,** "do not neglect us then, brethren, since they left behind the bread," cf.[52] **ἀποστίλατέ μοι ὀλίγα ψωμία,** "send me a few loaves" (see the editor's note, and cf. *J. Eg. Arch.* xiii. p. 118, where reference is made to an art. by Kretschmer on *Brot und Wein in Neugriechischen* in *Glotta* xv. (1926), p. 60 ff.), and P Oxy VII. 1071[5] (v/A.D.) **ἐὰν κελεύεις ἵνα ποιήσουσιν αὐτὰ ψωμία ἐνταῦθα κ[α]ὶ πέμψουσιν αὐτὰ εἰς τὴν Ἰβιόνος, γράψον αὐτοῖς,** "if you order them to make

the bread here and send it to the village of Ibion, write to them" (Ed.).

A curious ex. of the word is afforded by a letter of the farmer Gemellus, P Fay 119[34] (*c.* A.D. 100), where writing to his son he enjoins—**πέμσις τὰ κτήνη κοπρηγεῖν εἰς τὸ λάχανον . . ἐπὶ κράζει Πᾶσις εἵνα μὴ εἰς ψωμὶν γένηται διὰ τὸ ὕδωρ,** "send the animals to carry manure at the vegetable-ground, for Pasis is crying out that we must not allow it (apparently manure !) to be dissolved by the water" (Edd.). The letter, it will be noted, is illiterate. MGr **ψωμί,** dim. **ψωμάκι.**

ψώχω,

"rub." The fact that up till now **ψώχω** is attested only in Lk 6[1], and (in the middle) in Nicander *Theriaca,* 619, cannot be stressed for Luke's medical knowledge, but is rather a mere statistical accident : see Cadbury *JBL* xlv. (1926), p. 199.

Ω

ὦ—ὠνέομαι

ὦ.

For ὦ as interj. c. voc., as in Ac 1[1] *al.*, cf. BGU II. 665[iii. 8] (i/A.D.) **ἐρρῶσθ[αί σε] εὔχ(ομαι) ὦ πάτερ.** Moulton in *Proleg.* p. 71 discusses the progressive omission of ὦ in Hellenistic as compared with classical Greek: cf. Blass-Debrunner § 146.

ὧδε.

(1) "here": P Grenf II. 36[17] (B.C. 95) **ὧδε, ἢ ἐν Διοσπόλει,** "here, or in Diospolis," P Oxy IV. 736[92] (*c.* A.D. 1) **ὅ]τε ὧδε ἐδείπνει,** "when he was dining here," BGU IV. 1097[11] (time of Claudius or Nero) **ὧδέ ἐστιν παρ' [ἐ]μοί,** P Fay 123[10] (*c.* A.D. 100) **ὡς ἔχωι ὧδε ἡμέρας ὀλίγας,** "as I am staying here a few days," P Oxy VIII. 1160[14] (iii/iv A.D.) **διμήνου δὲ ἤργηκα ὧδη** (*l.* ὧδε), "I have been idle here for two months" (Ed.), and *ib.* IX. 1222[3] (iv/A.D.) **εἵνα θεραπεύσω αὐτὸν ὧδε ἔξω,** "in order that I may doctor him away here" (Ed.).

For the metaph. usage = "in this circumstance or connexion," as in 1 Cor 4[2] *al.*, cf. P Fay 117[12] (A.D. 108) **ἐπὶ Ἔρασο[ς] τὰ Ἁρποχράτια ὧδε τάχα ἰδ πγ[ήσ]ι,** "since Erasus is going to celebrate the festival of Harpocrates so soon on the 14th" (Edd.), and P Meyer 22[6] (iii/iv A.D.) **λήσωμε** (*l.* λήμψομαι) **ὧδε χαλκών** (*l.* **χαλκόν**), "I shall in this way receive the money."

(2) "hither": PSI VI. 599[3] (iii/B.C.) **ἥκαμεν ὧδε ὥστε ἐργάζεσθαι,** "we have come hither to work," P Oxy II. 295[4] (*c.* A.D. 35) **γίνωσκε ὅτι Σέλευκος ἐλθὼν ὧδε πέφευγε,** "know that Seleucus came hither and has fled," *Preisigke* 9983 (A.D. 16–17) **ἀπὸ χιμῶνος ἐλασθεὶς ὧδε,** and the wall-scratching *ib.* 1854 **Ἄσελλος ὧδε γέγον[α.**

ᾠδή,

"a song" (Eph 5[19], *al.*): cf. the Ephesian tomb inscr. *Kaibel* Add. 297*a*[3]—

δακρύοις τε καὶ ᾠδαῖς
τειμῶσιν τὸν σόν, Μαρκελλεῖνε, τάφον,

and *Syll* 615 (= [3] 1024)[16] (*c.* B.C. 200) **ἐπὶ ὠιδῆι ὑπὲρ καρποῦ Δήμητρι,** with reference to a hymn sung in the course of a sacrifice.

For **ᾠδός,** "a singer," see *OGIS* 56[69] (B.C. 238) **τούς τε ὠιδοὺς ἄνδρας καὶ τὰς γυναῖκας,** *ib.* 352[44] (B.C. 163–130) **διδόναι τῶν ὠιδῶν τῶι νικήσα[ντι . . .**

ὠδίν.

For the late form **ὠδίν** (cf. Blass-Debrunner § 46. 4) = "birth-pangs," as in 1 Thess 5[3], cf. the sepulchral inscr. *Preisigke* 4312[4 f.] (Ptol.) **θνήσκω δ' ἄλγεσ[ι πικροτάτοις ὠδῖνας προφυγοῦσα συναίμον[ς . . .,** also *Kaibel* 145[4] (ii/A.D.)—

τοῦ με χάριν προφυγόντα πικρὰν ὠδῖνα τεκούσης
ἠγάγετε ἱμερτοῦ πρὸς φάος ἠελίου.

On the force of **λύσας τὰς ὠδῖνας τοῦ θανάτου** in Ac 2[24], see Field *Notes*, p. 112.

ὠδίνω,

"have birth-pangs," "travail" (Gal 4[27], *al.*): cf. *Kaibel* 321[12] **παῦ]σον δ' ὠδείν[ουσ]α,** and *ib.* 1103[2], an inscr. from a Pompeian sleeping-room—

Ὁ θρασὺ[ς] ἀνθέστακεν Ἔρως [τῷ Πανὶ παλαίων,
χἁ Κύπρις ὠιδείνει,

where the editor understands **ὠιδείνει** as = "anxia est."

ὦμος,

"shoulder" (Mt 23[4], Lk 15[5]): P Hamb I. 105[15] (iii/B.C.) **τὸν ἀριστερὸν ὦμον,** and PSI V. 455[16] (A.D. 178) a public physician reports—**ἐφίδον τοῦτον . . ἔχοντα . . . ἐπὶ τῆς ἀριστερᾶς ὠμοπλάτης καὶ τοῦ ὤμου τύμματα πληγῶν.** Cf. P Cairo Zen III. 59381[3] (iii/B.C.), where amongst other articles of meat we read of—**ὦμος ᾱ σκέλος ᾱ,** and *Syll* 633 (= [3] 1042)[18] (ii/iii A.D.) for the same combination in connexion with a sacrifice.

The word is apparently used = "beam" in P Ryl II. 236[23] (A.D. 256) **ποίησον δὲ ἐξαυτῆς ὤμους δύο ἐλαιουργικοὺς κοπῆναι,** "have two beams (?) cut at once for oil-presses" (Edd.): cf. P Flor II. 233[3] (A.D. 263) **τέσσαρας ὤμους,** with the editor's note.

ὠνέομαι,

"buy" (for the form, see Rutherford *NP* p. 210 ff.), is confined in the NT to a citation from the LXX in Ac 7[26]. The verb is very common in our sources, e.g. P Tor I. 1[v. 7] (B.C. 116) (= *Chrest.* II. p. *35*) **ἐώνητο παρὰ Ἑλήκιος . . . πήχεις οἰκοπεδικοὺς ἕπτα ἡμισυ,** P Gen I. 20[6] (B.C. 109) **ἣν** (*sc.* **μερίδα γῆς**) **ἐωνήσατο ἐγ βασιλικοῦ,** BGU IV. 1146[8] (B.C. 19) **ἧς ἐώνηνται παρ' αὐ[τοῦ,** P Oxy IX. 1188[19] (A.D. 13) **βούλομαι ὠνή(σασθαι) . . . ξύλα ἐξηραμμέ(να),** "I wish to purchase some dried logs" (Ed.), P Tebt II. 410[6] (A.D. 16) **χάριν οὗ παρορίζεται ὑπὸ γίτονος ἐωνημένου τῶν γιτνιωσῶν αὐτῷ,** "on account of the encroachments being made on him by a neighbour who has bought some of the adjoining property" (Edd.), P Oxy I.

78^{12} (iii/A.D.) ἔνανχος ἐωνημένος παρά τ(ινος?) τὰς ὑπογεγραμμένας (ἀρούρας), "having lately bought from some one the hereinafter described land (?)" (Edd.), and *ib.* VI. 914^{8} (A.D. 486) διαφόρων βαμμάτων [ὧν ἐ]ώνημαι παρὰ σοῦ, "various dyes which I have bought from you."

The subst. ὠνητής occurs in P Cairo Zen III. 59393^{2} (iii/B.C.) ὠνητὴς περὶ τοῦ ἵππου τοῦ μεγάλου, "purchaser of the big horse," and for ὠνή, cf. P Oxy III. 486^{7} (A.D. 131) τὸν καθήκοντα τῆς ὠνῆς δημόσι[ον χρημα]τισμόν, "the regular official contract of the sale" (Edd.).

Reference may also be made to the Delphic inscr. of B.C. 200–199, *Syll* 845^{14}, where, with regard to the manumission of a slave, the words occur—τὰν τιμὰν ἀπέχει. τὰν δὲ ὠνὰν ἐπίστευσε Νίκαια τῶι Ἀπόλλωνι ἐπ' ἐλευθερίαι, "the price he (viz. the previous vendor) hath received. The purchase, however, Nicaea hath committed unto Apollo, for freedom." See Deissmann *LAE*^{2} p. 323 ff., where the usage referred to is discussed as illustrating the Pauline conception of Christian freedom.

ᾠόν,

"an egg" (Lk 11^{12}) (for form, Blass-Debrunner § 26). An interesting ex. of this common word is afforded by P Oxy I. 83^{8} (A.D. 327), the declaration by an egg-seller that he will not sell eggs except in the public market—ὁμολογῶ . . . τὴν διάπρασίν μοι τῶν ὠῶν (*l.* ᾠῶν) ποιήσασθαι ἐπὶ τῆς ἀγορᾶς δημοσίᾳ. Other exx. are P Petr III. 142^{3} (an account—Ptol.) ὠιά, P Oxy IX. 1207^{10} (A.D. 175–6?) ᾠῶν ἑκατόν, P Oxy X. 1339 (account of expenses—iii/A.D.) ὑπ(ὲρ) τι(μῆς) λαχάνων καὶ ᾠῶν (δρ.) τ̄, P Oxy VI. 936^{6} (iii/A.D.) κλουίον (for κλουβίον or κλωβίον) ᾠῶν π̄, "a basket of 80 eggs," and for the dim. ὠάριον, see BGU III. $781^{v.6}$ (i/A.D.).

For the use of eggs in magic see P Osl 1^{140} (iv/A.D.) τὰ ἀνόμιμα ᾠὰ θύεται, "the lawless eggs are sacrificed," with the editor's note.

ὥρα

(1) "an hour": P Oxy II. 235^{7} (A.D. 20–50) ὥρᾳ τετάρτῃ τῆς νυκτός, P Ryl II. 234^{3} (ii/A.D.) ὥρᾳ ᾱ, "at the first hour," P Hamb I. 96^{3} (date of a horoscope—A.D. 145) ὀγδόου Ἀντωνείνου Φαρμοῦτι κατ' ἀρχαίους ιδ̄ ὥρᾳ τρίτῃ νυκτός, P Ryl II. 109^{11} (A.D. 235) τῇ κ̄η̄ τοῦ ὄντος Μεσορὴ μηνὸς ὥρας ἀρχομένης τετάρτης, and P Oxy IX. 1214^{7} (v/A.D.) ὥρ(ας) ζ̄, "at 7 o'clock." With ἡ ὥρα = "the fatal hour," as in Mt 26^{45}, cf. P Leid W$^{vii.\,27}$ (ii/iii A.D.) (= II. p. 103) βοήθησον ἐν ἀνάγκαις, ἐλέημον ἐν ὥραις βιαίοις (*l.* βιαίαις).

(2) As the hour was the shortest period of time known to the ancients, ὥρα came to be used much as we use "in one second," "in one moment," "instantly," e.g. P Tebt II. 411^{4} (ii/A.D.) ἅμα τῷ λαβεῖν μου τὴν ἐπιστολὴν αὐτῇ ὥρᾳ ἄνελθε, "immediately after receiving my letter, come up instantly" (Edd.), and similarly P Oxy IX. 1193^{2} (iv/A.D.): cf. Lk 2^{38}, and for the added significance that this usage gives to Rev 17^{12} see Ramsay *Teaching*, p. 57. In P Iand I. 42^{1} (vi/A.D.) ὥρᾳ = "now" stands alone: the editor can supply no parallel. For the acc. denoting a point of time, as in Jn 4^{52}, Rev 3^{3}, cf. BGU IV. 1079^{11} (A.D. 41) (= *Selections*, p. 39) ἀκολούθει δὲ Πτολλαρίωνι πᾶσαν ὥραν, "stick to Ptollarion constantly," and see *Proleg.* pp. 63, 245.

(3) The word = "age" in P Lond 24^{11} (B.C. 163) (= I. p. 32, *UPZ* i. p. 117), where a mother represents that her daughter Tathemis has reached the age when circumcision was usual—τὴν Ταθῆμιν ὥραν ἔχειν ὡς ἔθος ἐστὶ[ν] τοῖς Αἰγυπτίοις περι[[τε]]τέμνεσθαι, and similarly in P Ryl II. 101^{6} (A.D. 63) a request for the examination of a youth—ὥραν [ἔχοντα τῆς εἰς το]ὺς ἐφή[β]ους εἰσκρίσεως, "having reached the age for admission as an ephebus" (Edd.).

(4) For prepositional phrases we may cite the following—P Oxy III. 523^{4} (ii/A.D.) (= *Selections*, p. 97) an invitation to dinner ἐν τοῖς Κλαυδ(ίου) Σαραπίω(νος) τῇι ῑς̄ ἀπὸ ὥρας θ̄, "in the house of Claudius Serapion on the 16th at 9 o'clock": *ib.* VI. 935^{17} (iii/A.D.) διὸ γ[ράφ]ω σοι . . . διὰ ὥρας γράφ[ῃς] μο[ι] π[ε]ρὶ τούτου, "I write to you therefore to ask you to write to me at once about him (?)" (Edd.): *ib.* I. 41^{29} (iii/iv A.D.) ἰς (*l.* εἰς) ὥρας πᾶσι τοῖς τὴν πόλιν φιλοῦσιν, "Hurrah for all who love the city" (Edd.): BGU IV. 1208^{41} (B.C. 27–26) ἐν τῆι ὥραι ἐπεχώρησεν: P Oxy XVI. 1844^{1} (vi/vii A.D.) εὐθέως καὶ κατ' αὐτὴν τὴν ὥραν, "immediately and at the very moment": P Lips I. 105^{7} (i/ii A.D.) (= *Chrest.* I. p. *276*) ὃν μετὰ μίαν ὥραν πέμψω, "which (*sc.* "a reckoning") I shall send within an hour": P Oxy IV. 804 (horoscope—A.D. 4) περὶ ὥρα(ν) γ̄ τῆς ἡμέρα(ς), *ib.* VII. 1114^{24} (A.D. 237) περὶ ὥραν τρίτην, "at the third hour of the day" (Ed.): P Gen I. 52^{4} (*c.* A.D. 346) χαρτίον καθαρὸν μὴ εὑρὼν πρὸς τὴν ὥραν εἰς τοῦ[τ]ο γ̣ἔγραψα, "not having found a clean sheet of paper at the moment, I wrote on this": and P Oxy II. 396 (late i/A.D.) ἐπεὶ δὲ μετρίως εἶχε ὑπὸ τὴν ὥραν ἐνεσημάνθη οὐκ εἴσχυσέ σοι γρ[ά]ψαι.

ὡραῖος,

lit. "in season" (Mt 23^{27}, *al.*): cf. PSI V. 535^{44} (Ptol.) ταρίχου ὡραίων ἀπολέκτων πεπονηκὸς Θάσι⟨ον⟩ κερ(άμιον) ᾱ, *ib.* 558^{7} (B.C. 257–6) σφόγγων ὡραίου κερ(άμιον) ἓν δέδωκεν, *ib.* 594^{12} (iii/B.C.) ὡραίων κεράμια β̄, and *Kaibel* 812^{4} (ii/A.D.)—

ὅπως ῥαδ]ινὴ διὰ παντός
ἄμπελος ὡραῖον καρπὸν ἔχῃ βοτρύων.

In P Goodsp Cairo $2^{i.\,4}$ (ii/A.D.) we have a medical fragment containing a warning against τῶν ὡραίων, "ripe fruits," where the editor notes the generally colourless character of ὡραῖος, and cites Athenaeus *Deipnosophistae* 116E ὡραῖα *sc.* ταρίχη, meaning fish "pickled in the season." For the derived meaning "in the bloom of youth," "beautiful," cf. the magic P Lond 125 *verso*^{13} (v/A.D.) (= I. p. 124) γυναῖκαν . . . ὡραίαν καὶ [ν]έαν. In *Syll*^{3} 668^{4} (B.C. 160–59) ἐν ὡραί[αι ἐκκλησίαι, the editor understands the adj. in the sense of ἔννομος, νόμιμος. For the adj. ὥριμος, see P Tebt I. 54^{6} (B.C. 86) κλήρου ἀρου(ρῶν) ῑ . . ὡρίμου σπαρῆναι, "the holding of 10 arourae ready for sowing."

ὠρύομαι,

"roar," "howl." The use of the verb in 1 Pet 5^{8} is probably derived from Ps $21(22)^{14}$ ὡς λέων ὁ ἁρπάζων καὶ ὠρυόμενος. For the thought Moffatt (*NT Comm. ad l.*) cites Latimer's *Sermon of the Plough* where the text is

quoted to prove that the devil is "the most diligent prelate and preacher in England."

ὡς.

1. = "as": P Goodsp Cairo 4[4] (ii/B.C.) (= *Selections*, p. 24) **εἰ ἔρρωσαι . . . εἴη ἂν ὡς αἱρούμεθα**, "if you are well, it will be as we desire," BGU I. 163[7] (A.D. 108) **καὶ γὰρ ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασι**, "for others have given information (from time to time) as having been assaulted by him," P Flor I. 56[18] (A.D. 234) **ὡς καθήκει**, and BGU IV. 1024[viii. 11] (iv/v A.D.) **κα]ταβληθῆναι ὡς φονέα.**

2. = "that," "how," after verbs of saying, thinking, etc.: P Tebt I. 10[6] (B.C. 119) **φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται**, "take care that the terms of his agreement are fulfilled" (Edd.), and P Tebt II. 410[10] (i/A.D.) **μν[ή]σθητι ὡ̣[ς] ἐν τῷ Τρ[υ]στόμῳ με ἐφιλοτ[ι]μοῦ σὺν ἐμοὶ μεῖναι**, "remember how zealous you were at Tristomos to remain with me" (Edd.).

3. c. ind. with **ἄν**, as in 1 Cor 12[2], cf. P Par 46[18] (B.C. 152) **ὡς ἂν εὐκαιρήσω, παραχρῆμα παρέσομαι πρός σε.**

4. c. conj. with **ἄν**, as in Rom 15[24], 1 Cor 11[34], Phil 2[23], = "as soon as," "when": P Hib I. 44[5] (B.C. 253) **ὡς ἂν οὖν λάβῃις τὴν ἐπιστολὴν . . . ἀπόστειλον**, "as soon as you receive the letter, send," *ib.* 66[4] (B.C. 228) **ὡ̣[ς δ'] ἂν παραγένωμαι . . . συνλαλήσω σοι**, "as soon as I arrive, I will have a conversation with you," and with **ἐάν** (= **ἄν**) P Fay 111[16] (A.D. 95–6) **ὡς ἐὰν βλέπῃς [τ]ὴν τιμὴν πάντος ἀγόρασον τὰς τοῦ λωτίνου (ἀρταβὰς) κ̄**, "as soon as you learn the price, be sure to buy the 20 artabae of lotus": see *Proleg.* p. 167 f.

5. c. inf.: P Giss I. 47[8] (time of Hadrian) (= *Chrest.* I. p. *383*) where reference is made to a **θῶραξ** made **ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν**, "so as not to weary the person carrying it," and P Oxy VIII. 1120[19] (early iii/A.D.), where a widow complains that a certain Thonis had carried off her slave Theodora **μὴ ἔχων κατ' αὐτῆς ἐξουσίαν, ὡς ἐν παντὶ σθένει βίαν με σχεῖν**, "though he had no power over her, so that I am subjected to unmitigated violence" (Ed.): cf. Lk 9[52]. The literary phrase **ὡς ἔπος εἰπεῖν** (in NT only Heb 7[9]) occurs in a would-be literary papyrus, a dispute concerning property, P Oxy I. 67[14] (A.D. 338) **πάντα μέν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύειν τι δύν[α]τ[αι] παρὰ τὴν τῶν νόμων [ἰσχὺ]ν πρὸς ὀλίγον εἰσχύει**, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time" (Edd.).

6. = **ὅτι**: P Oxy XVII. 2110[6] (A.D. 370) **παρατίθημι ἐν ὑμῖν ὡς οὐ χρὴ λύεσθαι τὰ διατυπωθέντα**, "I put it to you that the ordinances should not be infringed" (Edd.), *ib.*[34] **ὀγε[ι]δ̣ίζομεν ὡς οὐ προσήκει αὐτὸν ἐνοχλεῖσθαι προφάσι ἐπιμελείας τῆς αὐτῆς ἐρεᾶς ἐσθῆτος**, "we find fault saying that it is not right that he should be burdened on the score of the administration of the said woollen clothing" (Edd.).

7. **ὡς ὅτι** (2 Thess 2[2], 2 Cor 5[19], 11[21]: Lightfoot *Notes* p. 110) in later Greek is practically = simple **ὅτι**, e.g. Dion. Hal. *Antt.* ix. 14 **ἐπιγνοὺς ὡς** [om. **ὡς**, Kiessling] **ὅτι ἐν ἐσχάτοις εἰσὶν οἱ κατακλεισθέντες ἐν τοῖς λόφοις**, CPR I. 19[3] (iv/A.D.) **πρώην βίβλια ἐπιδέδωκα τῇ σῇ ἐπιμελείᾳ ὡς ὅτι ἐβουλήθην τινὰ ὑπάρχοντά μου ἀποδόσθαι**: see further *Proleg.* p. 212, Jannaris *Gr.* § 1754.

8. = "about," as in P Amh II. 72[12] (A.D. 246) **δηλῶ τὰ καταλειφθέντα ὑπ' α[ὐ]τοῦ σύνπαντα ἄξια εἶναι ὡς ταλάντων τριῶν**, "I declare that the property left by him is worth in all about three talents" (Edd.). This usage is specially common in notifications of age, e.g. P Tebt II. 381[4] (a Will —A.D. 123) (= *Selections*, p. 77) **Θαῆσις . . . ὡς ἐτῶν ἑβδομήκοντα ὀκτώ**, "Thaesis being about seventy-eight years of age": cf. Lk 3[23], and see Deissmann's note in P Meyer, p. 26.

ὡσαννά,

orig. a cry for help (Ps 118[25]), but as used by the Evangelists a shout of praise (Mt 21[9], Mk 11[9 ff.]): see Dalman *Words of Jesus*, p. 220 ff. It is because of Luke's omission of **ὡσαννά** in 19[38] that Jerome calls him "inter omnes evangelistas Graeci sermonis eruditissimus" (*Ep.* 20. 4 to Pope Damasus). For a discussion of the cry *Hosanna*, see F. C. Burkitt in *JTS* xvii. (1916), p. 139 ff., and cf. Preuschen-Bauer, *Wörterb. s.v.*

ὡσαύτως,

"in like manner," "likewise": P Hamb I. 25[14] (B.C. 238) **Κάλας τέτακται συναντήσεσθαι πρὸς σὲ . . . ὡ̣σ̣αύτως δὲ καὶ τῶι Ἀκολλούθωι παρηγγείλαμεν συναντᾶν πρὸς σέ**, P Eleph 20[50] (iii/B.C.) **ὡσαύτως παστοφόριον ἐν Τεντύρει ἐντὸς τείχους**, P Petr II. 4 (11)[6] (iii/B.C.) **ὡσαύτως δὲ καὶ σχοινία ρ̄, ἐὰν δὲ ὑπάρχηι πλέω σ̄**, "likewise, too, 100 ropes, but if you have plenty, 200," in connexion with building operations, P Ryl II. 130[12] (A.D. 31) **ἔτι δὲ καὶ πλειστάκι ὡσαύτως ἐτρύγησαν καὶ ἀπηνέγκαντο**, "moreover they repeatedly gathered them in the same way and carried them off," of thieves in an olive-yard, P Oxy II. 267[19] (agreement of marriage—A.D. 36) **προσομολογῶι ἐὰν ὡσαύτως ἐκ διαφορᾶς ἀπ[αλλαγ]ῶμεν ἀπ' ἀλλήλ[ων . . .**, "I further agree if as aforesaid owing to a quarrel we separate from each other . . ." (Edd.), similarly *ib.* III. 496[14] (A.D. 127), and Preisigke 5114[17] (A.D. 613–640).

ὡσεί,

(1) "as if," "as it were," "like": PSI IV. 343[10] (B.C. 256–5) **ὡσεὶ καὶ παρόντος σου ὁ λόγος συντεθήσεται**, P Tebt I. 58[26] (letter of a tax-farmer—B.C. 111) **θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὡσεὶ δεδίλανται**, "seeing me in daily attendance he has as it were turned coward" (Edd.), and P Fay 118[21] (A.D. 110) **σηστρίδια ὡ̣σ̣ὶ εἰς ξυλαμήν**, "sieves as it were for mowing."

(2) "about" with numbers: Preisigke 5115[4] (B.C. 145) **ὠνῆς ψηλοῦ τόπου ὡσεὶ π(ήχεως) ᾱ**, P Tebt I. 15[2] (B.C. 114) **ὡσεὶ περὶ ὥραν ῑᾱ**, "at about the eleventh hour," and P Oxy XVI. 1870[11] (v/A.D.) **σ̣τ̣[αμνίο]γ ἓν χωροῦν ὡσεὶ ξέστα̣[ς δύο?**, "one vessel containing about two *sextarii*."

ὥσπερ,

"even as," "as": PSI V. 486[6] (B.C. 258–7) **ἵνα τὰ χώματα τὰ ἐν τ[ῆι] γῆι αὐτῶν χωννύηται ὥσπε[ρ] καὶ τὰ λοιπά**, P Fay 106[24] (*c.* A.D. 140) a physician pleads that members of his profession should be exempted from certain compulsory services, **μάλ[ι]στα [δὲ οἱ δε]δοκιμασμένοι**

ὥσπερ κἀγ[ώ, "especially those who have passed the examination like myself," P Oxy VII. 1065[6] (iii/A.D.) **ἐὰν δὲ ὀλιγωρήσῃς, ὥσπερ [ο]ἱ θεοὶ οὐκ ἐφίσαντό μ[ο]υ οὕτως κἀγὼ θεῶ[ν] οὐ φί[σ]ομαι,** "if you neglect this, as the gods have not spared me so will I not spare the gods" (Ed.); cf. 1 Cor 8[5], and see von Dobschütz *ZNTW* xxiv. (1925), p. 50.

In P Oxy VIII. 1121[12] (A.D. 295) **ὥσπερ ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσαμένης ἀδιαθέτου,** "when a few days ago she died intestate" (Ed.), **ὥσπερ** is little more than a connecting particle. For the emphatic **ὥσπερ**, see Meisterhans *Gr.* p. 257.

ὡσπερεί.

With **ὡσπερεί**, "as it were," in 1 Cor 15[8], cf. **ὡσπεροῦν** in PSI I. 76[3] (A.D. 574–578) **ἡ πίστις τῶν συναλλαγμάτων . ., ὡσπεροῦν καὶ τἀναντία καταπατουμένη, σαφῶς ἀπεργάζεται.**

ὥστε.

1. For the construction c. inf. denoting result "so as to," the stress being laid on the dependence of the result on its cause (cf. Mt 8[24], Lk 4[29], *al.*) we may cite BGU I. 27[13] (ii/A.D.) (= *Selections*, p. 101) **καθ' ἡμέραν προσδεχόμ[ε]θα διμι[σ]σωρίαν, ὥστε ἕως σήμερον μηδὲν' ἀπολελύσθαι τῶν μετὰ σίτου,** "daily we are waiting for our discharge, so that up till to-day no one of us in the corn service has been let go," P Oxy X. 1279[14] (A.D. 139) **ἐπιδέχομαι μισθώσασθαι ἐκ τοῦ δημοσίου . . . ἀρούρας τρεῖς . . . ὥστε κατ' ἔτος σπεῖραι καὶ ξυλαμῆσαι οἷς ἐὰν αἱρῶμαι,** "I consent to lease from the State three arourae, on condition that I may sow and plant the land with any crop which I choose" (Edd.), *ib.* 1255[7] (A.D. 292) **ἐπειθεμένου σου ἡμῖν ὥστε ἐν ἀσφαλεῖ ἔχειν τοὺς καρποὺς ἐν ταῖς ἁλωνίαις,** "having been enjoined by you to keep in safety the crops at the threshing floors" (Edd.), *ib.* VI. 891[12] (A.D. 294) **ἔδοξεν ὥστε σὲ μὲν προστῆναι,** "it was decided you should preside" (Edd.). For the omission of **ὥστε** before the inf. (as in Ac 5[3], Col 4[6], Heb 5[5], 6[10]), cf. P Oxy III. 526[4] (ii/A.D.) **οὐκ ἤμην ἀπαθὴς ἀλόγως σε καταλείπιν,** "I was not so unfeeling as to leave you without reason" (Edd.).

2. For the strict consecutive **ὥστε** c. ind. (as in Jn 3[16], Gal 2[13]), cf. P Oxy XIV. 1672[6] (A.D. 37–41) **πεπράκαμεν χό(ας) $\overline{\text{λβ}}$ ξένοις προσώποις ἐν οἷς ἦν καὶ πολλὰ λέα οἰνάρια [[ὥστε]] ἐκ (δραχμῶν) ε̄ μετὰ χάριτος, ὥστε αἱ πράσεις ἡμῶν καλλιότεραι γεγ[ό]νασι λείαν, καὶ ἐλπίζομεν ὅτι καλλιότεραι τούτων γενήσονται,** "we sold 32 choes to some strangers, including a quantity of quite thin wine, at the rate of 5 drachmae, thankfully, so that our sales have become much more favourable, and we hope that they will become more favourable than this" (Edd.).

3. The consecutive **ὥστε** c. subj., as in 1 Cor 5[8], may be illustrated by BGU III. 874[1] (Byz.) **ἄλλοτε γεγράφηκα ὑμῖν ὥστε πέμψηται** (*l.* **πέμψητε**) **εἰς Παρμοῦθιν καὶ δέξηται** (*l.* **δέξησθε**) **τὰ δύο χρύσινα παρὰ τοῦ διάκονος,** and with the imper., as in 1 Cor 3[21], by P Oxy X. 1293[13] (A.D. 117–138) **ἔδει αὐτῶι διδῶναι** (*l.* **διδόναι**)· **ὥστε τοῦ λοιποῦ γράφεται** (*l.* **γράφετε**), "you ought to have given him (a letter); so in future write" (Edd.).

4. Some miscellaneous exx. may be added. For **ὥστε** = "namely," cf. P Ryl II. 75[11] (late ii/A.D.) an account of judicial proceedings, where the prefect decides, **τύπος ἐστὶν καθ' ὃν ἔκρεινα πολλάκις καὶ τοῦτο δίκαιον εἶναί μοι φαίνεται ἐπὶ τῶν ἐ[[κ]]ξιστανο-[[με]]μένων, ὥστε, εἴ τι ἐπὶ περιγρ[α]φῇ τῶν δανιστῶν ἐποίησαν, ἄκοιρον εἶναι,** "there is a principle according to which I have often judged and which seems to me fair in the case of those who resign their property, namely, that if they have done anything to defraud their creditors, the resignation shall not be valid" (Edd.). For **ὥστε** = **ὡς**, cf. *ib.* 155[21] (A.D. 138–161) **ὥστε ἐὰν αἱρῆται,** "as she pleases." For **ὥστε εἰς**, cf. P Hal I. 7[1] (B.C. 232) **ὥστε εἰς [ξέ]νια φοίνικας,** "dates for gifts to guests." With this last passage cf. the banker's receipt P Tebt II. 280[3] (B.C. 126) **Ἡρακλείδει τρα(πεζίτῃ) ὥστε βασιλεῖ παρὰ Σοκονώπιος,** "Sokonobis to Heraclides the banker for the king" (Edd.), and P Lond 848 *verso*[2] (A.D. 213?) (= III. p. 209) **δὸς Λάδωνι ὥστε τῇ γυναῖκι Ἀγαθείνου ἐρίων πόκους πέντε,** "give to Ladon for the wife of Agathinus five fleeces."

ὠτάριον,

which in the NT (Mk 14[47], Jn 18[10]) is used of "an ear," is found in the papyri = "handle," e.g. BGU III. 781[i. 15] (i/A.D.) **σὺν ποδίοις καὶ ὠταρίοις $\overline{\text{η}}$,** *ib.*[ii. 1] **ὠτάρια ἔχοντα σατύρια,** *et saepius.*

ὠτίον,

For this dimin. of **οὖς**, "an ear" (Mt 26[51], *al.*), reference may be made to the new Saying of Jesus, P Oxy I. 1[20ff.], which, as restored by White *Sayings* p. xviii., runs—**λέγει Ἰησοῦς· ἀκούεις εἰς τὸ ἓν ὠτίον σου, τὸ δὲ ἕτερον συνέκλεισας.**

For other exx. of **ὠτίον** cf. P Oxy I. 108[17] (meat bill of a cook—A.D. 183 or 215) **ὠτίον ᾱ, ἄκρον ᾱ, νεφρία $\overline{\text{β}}$,** "1 ear, 1 trotter, 2 kidneys," P Leid W[vi. 36] (ii/iii A.D.) (= II. p. 101) **ἐὰν ἐπίπῃς** (*l.* **ἐπείπῃς**) **ἐπὶ παντὸς πετινοῦ** (*l.* **πετεινοῦ**) **εἰς τὸ ὠτίον, τελευτήσει,** and Preisigke 6003[10] (A.D. 316) **τοῦ] ἀριστεροῦ ὠτί[ου.** Like **ὠτάριον, ὠτίον** is used = "handle," as in BGU III. 781[i. 3 al.] (i/A.D.), and P Oxy XIV. 1658[13] (iv/A.D.) **ὠτίον χαλκίου,** "a handle of a kettle" (Edd.).

ὠφέλ(ε)ια,

"advantage," "benefit." The form **ὠφέλια**, which is read in Rom 3[1], Jude[16], was already classical, and is also found in the papyri and inscrr. (always in Attic inscrr., Meisterhans *Gr.* p. 56), e.g. P Oxy XII. 1409[11] (A.D. 278) **τὴν γὰρ ἀπὸ τῶν ἔργων τούτων γεινομένην ὠφ[έλι]αν πάντας ε[ἰδέναι πέ]πεισμαι,** "for I am persuaded that every one is aware of the benefit resulting from these works (*sc.* repairing of the dykes)" (Edd.), *ib.* 1477[4] (question to an oracle—iii/iv A.D.) **εἰ ἔχω ὠφέλιαν ἀπὸ τοῦ φίλου;** "am I to obtain benefit from my friend?" *Priene* 11[5] (*c.* B.C. 297) **ὑ[πὸ τῆ]ς ὠφελίας,** and Cagnat IV. 946[11].

ὠφελέω,

"help," "benefit," c. acc. pers. as in Heb 4^{2}, Preisigke 4305^{10} (iii/B.C.) **εἰ μὴ τὴν μήκωνα** ("the poppy") **συνάξεις, μ[η]δεί̣ς σε ἀνθρώπων μὴ ὠφελήσηι,** P Oxy IX. 1219^{12} (iii/A.D.) **οἶδα ὅτι καὶ ταῦτά μου τὰ γράμματα πόλλ' αὐτὸν ὠφελήσει,** "I know that this letter of mine also will be of much help to him," and *ib.* XII. 1490^{4} (late iii/A.D.) **λέγει γὰρ ὅτι ὠφέλησα αὐτὸν μεγάλως καὶ ἐν τῇ ἀννώνῃ,** "he says 'I helped him greatly in the matter of the annona.'"

For the verb = "instruct," as frequently in early ecclesiastical writers, cf. *Pelagia-Legenden* p. 3^{20} **οἱ ἐπίσκοποι . . . ἠρώτων τὸν κύριον Νόννον εἰπεῖν καὶ ὠφελῆσαι αὐτούς.** According to Field (*Notes*, p. 21) the meaning "prevail," which is attached to the verb by AV, RV, in Mt 27^{24}, Jn 12^{19}, seems to require confirmation. MGr **φελῶ,** "I assist, am useful": **ὠφελεῖ,** "it is useful, advantageous."

ὠφέλιμος,

"useful," confined in the NT to the Pastorals: cf. P Ryl II. 153^{11} (A.D. 138–161) **ὠφέλιμος ἡμεῖν γενόμενος [παρ]ὰ τὴν ἡμῶ[ν] εἰς τοὺς ἔξω [τό]πους ἀποδημυλη** (*l.* **ἀποδημίαν**), "having been useful to us on the occasion of our absence abroad." The phrase **ἐν πᾶσι καλοῖς καὶ ὠφελίμοις ἔργοις** is common in contracts, e.g. P Lond V. 1711^{36} (A.D. 566–573), and the Byzantine papyri, P Masp II. 67158^{18}, 67159^{25}. See also *Syll*^{3} 1165^{3} (an oracle) **αἵ ἐστι αὐτοῖ προβατεύοντι ὄναιον** (= **ἄρεῖον**· Hesych.) **καὶ ὠφέλιμον.**

THE VOCABULARY OF THE GREEK TESTAMENT

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ILLUSTRATED FROM THE PAPYRI AND OTHER NON-LITERARY SOURCES

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